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POETRY.

To the Editor of the Churchman.

Having met with the following lines a few days since and being adapted to one who has been recently visited with affliction, may I ask the favor of their insertion in your columns? Yours, truly,

A Subscriber.

ON THE DEATH OF A WIFE.

I knew that we must part! day after day
I saw the dread destroyer win his way.
That hollow cough first rang the fatal knell,
As on my ear its prophet warning fell;
Feeble and slow thy once light footstep grew,
Thy wasting cheek put on death's pallid hue;
Thy thin, hot hand, to mine more weakly clung—
Each sweet "Good night," fell fainter from thy tongue;
I knew that we must part—no power could save
Thy quiet goodness from an early grave;
Those eyes so dull, though kind each glance they cast,
Looking a wife's sweet fondness to the last;
Those lips so pale, that gently pressed my cheek,
That voice—alas! thou could'st but try to speak;
All told thy doom,—I felt it at my heart,—
The shaft had struck,—I knew that we must part.

And we have parted, H****, thou art gone!
Gone in thine innocence, meek suffering one;
Thy weary spirit breathed itself to sleep
So peacefully, it seemed a sin to weep,
In those fond watchers who around thee stood
And felt, even then, that God, even then, was good.
Like stars that struggle through the shades of night,
Thine eyes one moment caught a glorious light,
As if to thee, in that dread hour, 't were given,
To know on earth what faith believes of Heaven;
Then like tired breezes did'st thou sink to rest,
Nor one, one pang the awful change confessed;
Death stole in softness o'er that lovely face,
And touched each feature with a new-born grace;
On cheek and brow unearthly beauty lay,
And told that life's poor cares had passed away.
In my last hour, be Heaven so kind to me—
I ask no more than this—to die like thee.

But we have parted, H****—thou art dead!
On its last resting-place I laid thy head;
Then by the coffin side knelt down, and took
A husband's farewell kiss and farewell look;
Those marble lips no kindred kiss returned;
From those veiled orbs no glance responsive burned;
Ah! then I felt that thou hadst passed away,
That the sweet face I gazed on was but clay.
And then came *Memory*, with her busy throng
Of tender images, forgotten long;
Years hurried back, and as they swiftly rolled,
I saw thee—heard thee—as in days of old;
Sad and more sad each *sacred feeling grew*,
Manhood was moved, and sorrow claimed her due;
Thick, thick and fast, the burning tear-drops started—
I turned away—and felt that we had parted.

But not forever:—in the silent tomb,
where thou art laid, thy kindred shall find room;
A little while—a few short years of pain,
And, one by one, we'll come to thee again.
The kind old Father shall seek out the place,
And rest with thee—the eldest of his race;
The dear, dear Mother—bent with care and grief—
Shall lay her head by thine in sweet relief;
Child, sister, brother, and that dear friend,
Who won thy heart, and loved thee to the end;—
All, all in His good time who placed us here,
To live, to love, to die and disappear,
Shall come and make their quiet bed with thee,
Beneath the shadow of that spreading tree;
With thee to sleep through death's long dreamless night,
With thee rise up and bless the morning light.

From the British Magazine.

ON CLERICAL EDUCATION.

Rev. Sir,—It is one good sign of the awakening of our countrymen to spiritual things, that the question, how young men should be prepared for our sacred profession, forces itself every day more and more on the public mind. The marked improvement which is generally acknowledged to have taken place of late years in the class of candidates for holy orders, seems to excite a desire for still better things. God forbid that that desire should be frustrated; but, on the other hand, God forbid that, in seeking to gratify it, we should incautiously rush upon improper means, which must end in disappointment.

There are at present, I believe, four different modes of training candidates for the ministry:

1. That of theological institutions, such as St. Bee's and Lampeter.
2. That of private instruction by parochial clergymen.
3. That pursued in the Universities.
4. That of a clerical college in connexion with a cathedral church.

I might add a fifth—namely, that of private study at home, after a residence at the University; but this must probably be considered only as an imperfect substitute for one of the others, each of which must be allowed to have its peculiar advantages, so that it would hardly be right to set aside any one of them. It is, however, of course, allowable to debate the question which of them should be chiefly recommended and cultivated.

Mr. Perry, in his able letter to the Bishop of Lichfield, has given his sentence in favor of the University plan; and his words must have weight, because he must have a thorough practical knowledge of the subject of which he treats. In this he has probably a great advantage over the advocates of the cathedral scheme, which as yet may be said hardly to exist, except in theory, not having been anywhere tried long enough to enable one to judge of it by its fruits. Perhaps I may be allowed to add, that although a considerable amount of reformation is required in the discipline of the two great Universities, for the purpose now under consideration, the same thing may be asserted in far stronger terms with respect to the cathedral establishments; that, in fact, no sound conclusion can be arrived at by a comparison of the two systems as they exist at the present moment; but that if their respective defects were properly supplied, it would almost become a matter of indifference which of them were preferred. The main root of evil in both is, of course, the inherent viciousness of human nature; but the real reason why that original sin is still allowed to prevail against the corrective powers of religion, is none other than this—viz., that *the apostolical scheme of Church government has never been carried out to anything like its proper extent in this country.*

Unhallowed exemptions from Episcopal jurisdiction have been allowed in every department of our national institutions. Nowhere is the apostolic authority properly established; hardly anywhere is it so lightly regarded as in the ancient Universities,—hardly anywhere is it less willingly acknowledged than within the precincts of a cathedral church. However we may confess, in theory, to the truth of Episcopacy, our practice is, almost to all intents and purposes, Presbyterianism—except where independency has prevailed over its kindred form of error.

Should the plan so ably suggested by Mr. Palmer, for the completion of our ecclesiastical polity, be carried into effect, we may perhaps soon see each of our present Universities made the seat of a strong, unfettered archiepiscopal government, and the precedent so well set at Durham followed out by the institution of a genuine University, founded on a theological basis, in every one of the provinces into which England will be divided.

What better mode could be devised, for example, of counteracting the evil efforts of the Romanists at Oscott, than the establishment of a noble college within the precincts of the cathedral of Lichfield, under the presidency of its able bishop, to whom the students would naturally look up as to a ruler set over them by God himself. The young aristocracy of the land would still resort to Oxford or Cambridge; but the sons of their less wealthy neighbors might enjoy the great advantage of a thorough education in London, at Durham, Winchester, Salisbury, Wells, Exeter, or some other seat of metropolitical jurisdiction; and, above all, candidates for holy orders might not merely acquire historical and dogmatical learning, but be effectually trained, first as readers and catechists, and afterwards as deacons, in the ministry of their mother Church, where they might learn, in the only effectual manner, the whole liturgical and pastoral system. It would then be no longer necessary to discuss rubrics or canons in the columns of a newspaper, or even the pages of a magazine. The authority of the archbishop and his suffragans, aided by the advice of an efficient chapter, would at once decide any doubtful points; but, in fact, doubts ought hardly ever to arise, as the machinery, once properly set in motion, would go on with a steadiness of which we can at present hardly form a conception, affording an *example*, in every particular, instead of that very imperfect substitute, a written direction. Not only the proper manner of administering the sacraments, of reading prayers and lessons, and preaching, but the best method of conducting Sunday and daily schools, and of parochial visitations, would be acquired in the easiest possible manner; the population of the city would be kept under complete pastoral superintendence, and thereby thoroughly Christianized; dissent would be driven out of its present strongholds; and the land would be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

H. Coddington.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I like this good city of yours, that is, what I have seen of it, in the main. You must excuse me, however, if I have sometimes to utter godly groans for things which ought not to be. Your churches, including sundry edifices so called by courtesy, are many of them fair and noble buildings. But alas! alas! there are some mournful associations connected with them. There is your St. Paul's. I am told that its spire was lately thoroughly repainted, &c.; and how can I express my delight when I perceive the richly gilded *weathercock* still holding its proud eminence, and swiftly turning, first here, and then there, and then there, to proclaim to all around, that the honorable corporation who hold the building by law, are not afraid to eschew the Popery, Oxfordism, and High Churchism, which a *cross* would evince! Good so far. But I go to the front of the building, and there, behold an image of St. Paul!—*Quantum mutatus!* is, I believe, a tolerably sufficient classical quotation. (But eheu! it is *Latin*, and that savors of Popery. Never mind, let it go.) Here certainly there is tremendous Oxfordism—an idol—an idol. But then it is on *Broadway*. It is seen mainly by the *élite*. A cross on the *steeple* would be subjected to every vulgar gaze, and bring the vestry under the heavy imputation of Puseyism—that is, all-possible-badism. Here again is *reserve*. O horrible!

I have seen another fine building, which, I am told, is called St. Peter's. That too, has in a nich a similar idol, said to represent St Peter. But here Romanism is honestly avowed: therefore we may expect every thing bad. Here, however, there is more. There is indeed no steeple; but on the apex of the roof stands that horrible cross, which is such a holy abomination in the eyes and minds of the pious. But the Pope is worshipped here, and that accounts for every thing bad.

I have seen another building. It is situate, standing and being, at the corner of Duane and Church streets. As far as outward and visible signs go, neither cross nor saint appears to have much to do with it. But neither is that without its idols. There are two of these peering over the front and rear corners on Church street, which defy all my knowledge—little indeed it is—mythological, hieroglyphical, antiquarian, missionary, &c. &c., to determine what on earth (or under the earth—for surely they can by possibility belong to no other class) they mean. A serious doubt about allowing them to be connected with idolatry arises out of the other doubt whether there is "any thing" enumerated in the second commandment of which they can honestly be considered a "likeness." Still they are *graven images*; and let him who can, say *of what* they are images.

Now, thought I, what manner of temple is this? I thought of Oxfordism, Popery, and all that. But for the life of me I could find nothing in either bordering on an explanation of these outlandish-looking idols. But is there not something better than Oxfordism or Popery, into which these graven images can be resolved? May not Paganism solve the difficulty?

I am one of those who think that through the merits of the universal atonement, even the heathen are blessed by the Spirit of God, with grace enabling them to have yet something in them which removes them above total depravity. Is it impossible that some of them may have a kindly feeling towards the good Christian people who have sent missionaries among them? May they not have a benevolent desire to reciprocate the honestly intended favor? May not this be a temple for the worship of some deity of whom one so ill-instructed in such matters as your present correspondent, has never heard? Do, Mr. Editor—or if your theology has not yet reached this point—let me beg some of your readers to enlighten me in this matter. Let these graven images symbolize Buhdism, Fegetism, Juggernautism, or any other kind of Heathenism. But O! let it not be that they have any connection with Oxfordism or Romanism.

Cosmopolite.

For the Churchman.

BRIEF NOTICES OF THE COUNCILS OF PISA, CONSTANCE, AND BASIL.

Upon the death of Gregory X., in the year 1378, the cardinals were forced by the Roman populace, who dreaded a foreigner, to choose a Neapolitan, who assumed the title of Urban VI. Wearied of the incapacity or the haughtiness of Urban, the cardinals who had elected him retired from Rome, and declaring the election of Urban but a forced ceremony, chose a Genevan, who assumed the title of Clement VII. Of Urban and his successors, Boniface IX., Innocent VII., and Gregory XII., Rome naturally became the seat of government; while of Clement VII., and Benedict XIII., who was chosen after the death of the former by the cardinals of that obedience, Avignon was made the residence; a distinction of locality which existed during the period of the schism thus established.

Council of Pisa.—Of this schism, the Council of Pisa was convoked by the cardinals of either obedience, as the only remedy. It began on the 25th of March, in the year 1409, and was finished in twenty-four sessions. There were present, the patriarchs of Alexandria, Antioch, and Jerusalem, and, beside the ambassadors of princes, 180 bishops either in person or by proxy, 87 abbots, 120 masters in theology, 300 doctors in the canon and civil law, and proctors of almost all the academies in Europe. In the first session there were proxies appointed, in the name of the Universal Church, to act in the case of Benedict XIII. and Gregory XII., the contending parties. On the authority of the Council, the proxies summon those two claimants of the papal chair to appear, and on their refusal they are both, at the third session, held, March 30th, condemned as guilty of contumacy. This decree of contumacy is promulged, and the cardinals adhering to the two contendants are cited to answer for their offences. In the 10th, 11th, and 12th sessions, held respectively May 22d, 23d, and 30th, thirty-seven articles against the contendents being publicly read and proved, are declared by the synod notorious and manifest. In the 15th session, on the 5th of June, a definitive sentence is read, and approved and signed by all that were present. In this sentence, Peter de Luna—Benedict XIII.,—and Angelus de Covario—Gregory XII., are declared heretics, schismatical, and contumacious; and according to the sacred canons, deprived of authority and cut off from the Church, all the faithful being absolved from their obedience, and all sentences and censures by either of them within the space of a year, being declared void and of none effect. In the 19th session, on the 16th of June, twenty-four cardinals enter the conclave to choose, by decree of the Council, a new pope. The cardinals who were created by the contendents during the schism, were allowed the right of suffrage, by special license, given at the 17th session; and on the 26th of June, Peter de Candia, cardinal of Milan, was elected, and assumed the title of Alexander V. In the 20th session, Alexander V. presides over the Council as incumbent of the papal chair, confirms all the processes and sentences of the cardinals, from May 3d of the year 1408, restores the two factions of cardinals into one college, concedes certain privileges to those who had been present at the synod, and takes upon himself the work of reformation. In the three following sessions, held respectively on the 10th and 27th of July and 7th of August, all processes, from the time of the schism, are abolished; censures are made void, and promotions, consecrations, and ordinations, provided they be canonical, are confirmed. At the same time, the adherents either of Peter de Luna, or Angelo de Covario, are declared favorers of heretical pravity. It was also determined that a General Council should be held within three years; and that in the mean time, provincial councils should be everywhere celebrated, in anticipation of the work of reform. In conclusion, it may be observed that the general sentiment of those who sat in this Council, was expressed in the memorable oration delivered in the presence of Alexander V., by Gerson, the glory of the Gallican Church of that age. The oration is chiefly concerned with the prerogatives of a General Council, and in substance contains the declaration which Gerson thus expresses in a subsequent treatise:

"For removing the present schism, a General Council may be congregated by the authority of the Universal Church, without that of the pope, nay, in opposition to his will; and it may not only be convened by the lords cardinals, but in certain cases by any of the faithful, especially those in place and power, who, either by authoritative power or charitable admonition, might know and be able to co-operate in bringing it together."

Council of Constance.—The two contendants for the papal chair, Benedict XIII. and Gregory XII., refusing to recognize the decree of the Council of Pisa, the schism was now augmented, by having three claimants of the supreme ecclesiastical rank. Alexander V. died in the year 1410, and the cardinals about him raised to the pontificate John XXIII., a most unworthy man. Under these circumstances, the Council of Constance was congregated by John XXIII., on the kalends of November, in the year 1414, at the desire of Sigismund, king of the Romans and of Bohemia, and in conformity with the decree of the Council of Pisa. The important subjects brought before the Council of Constance, the extinction of the lasting schism, the reformation of the Church in head and members, and the suppression of the Bohemians and followers of Wickliffe, were treated in a method entirely new. The bishops divided, and separately consulted by nations; and the cardinals also, apart in their college, considered the subjects before the Council, so that there was nothing proposed to be defined by the Council, unless it had been previously discussed and concluded by the cardinals and bishops of nations in their respective conventions; the chief nations present, being those of Italy, France, Germany, and England, to which Spain was afterwards added, on its abandoning the cause of Peter de Luna. In this Council, which continued more than 3 years, during 45 sessions, there were present, king Sigismond, princes and ambassadors of princes, bishops, abbots, doctors of theology, and doctors of either law, in great numbers.

I. The first care of the fathers regarded measures for the extinguishment of the schism; and at the 2d session, March 2d, 1415, a scheme of resignation is offered to John XXIII., which he, who had already made his arrangements for flight, read in the Council, and bound himself with an oath to observe. In the 3d session, on the 25th of March, it was decreed, in contradiction to those who affirmed the Council to be dissolved by the absence of the pope, that the Council of Constance was rightly convened, nor might be dissolved or removed elsewhere, unless the schism were healed, and the Church, in faith and morals, in head and members, reformed; nor could it be allowed the bishops to leave the Council unfinished. In the 4th and 5th sessions, on March 30th and April 6th, it was determined that the Council being general, and representing the Catholic Church militant, has its authority *immediately* from Christ, which all of every rank, even the papal, are bound to obey; that they who do otherwise are to be punished; that John is bound to renounce the papacy and obey the Council's definitions; that his departure was unlawful; and that unless he return he shall be proceeded against as an heretic and schismatic. In the 12th session, on the 29th of May, John XXIII., often summoned to the Council under the tender of a safe conduct, was declared contumax for non-appearance; and because he had badly administered the Church, had set a shameful example by his wicked life and manners, had simoniacally distributed ecclesiastical benefices, and dilapidated the goods and rights of the Church, was first placed under suspension, and then, by a synodal decree, deposed; all the faithful being formally absolved from his obedience. It was moreover provided, that no one, without the Council's consent, and that neither of the contendents under any circumstances, should be chosen to the papal chair. In the 14th session, July 4th, the legates of Gregory XII., all the acts of the Council being approved, renounce the papacy in his name; and from that time the cardinals of his creation were received by the synod, and the two obediences coalesced into one body. It remained now alone for Benedict to be reduced under the discipline of the Church. A deputation, of whom king Sigismund was one, having in vain been sent to him, and his strongest allies being withdrawn from his obedience, the Council pronounced, in its 37th session, on the 26th of July, 1417, a final sentence of deposition against him, as perjured, a scandal of the Universal Church, a schismatic, and a heretic. In the 41st session, November the 8th, after it had been concluded in antecedent sessions concerning a General Council to be called in five years after the close of the present, concerning another in the seventh subsequent year, and then every ten years, concerning a creed to be professed by the pope before his election should be published, concerning the reformation of the Church in its head and members by the future pontiff, and concerning the mode of his election, the cardinals, twenty in number, and the thirty delegates of the five nations enter their conclave. On the 3d subsequent day, November the 11th, being the feast of St. Martin, Cardinal Odo, of Colonna, is declared elected, and in honor of the day he assumes the name of Martin V. In the 44th session, the 19th of April, the new pope, with consent of the fathers, designates Pavia as the location of the next Council; and in the following session, being about to dissolve the Council, he grants a plenary indulgence to all that were present.

II. In whatever concerned reformation, the Council proceeded with more than sufficient caution; remitting, with the exception of eighteen heads of reformation, the whole matter to the newly elected pope, who, not to appear to do nothing, published, in the 43d session, certain constitutions respecting exemptions and kindred topics, but omitting whatever was really of moment.

III. Heresy and erroneous doctrine, at least such in the view of the Council, was more regarded. In the 8th session, on the 4th of May, 1415, the doctrine of Wickliffe, who had been dead thirty years, was declared heretical, erroneous, and scandalous; his memory, as of a heretic dead without repentance, was anathematized, and his bones were ordered to be exhumed and scattered. Disregarding the safe conduct given by Sigismund to John Huss, because it was given *justitia salva*, the Council in its 13th session, on the 15th of June, after a certain term of imprisonment, denounced him in thirty articles as a heretic, and decreed that himself and writings should be burned. Terrified by this sentence, Jerome of Prague, who had been accused of heresy, as a follower of Wickliffe and Huss, retracted his opinions, and in the 19th session, September 23d, delivered, viva voce, his retractation in writing, to the Council. Subsequently detesting his abjuration, and defending the doctrines of Huss, he was, in the 21st session, May 30th, 1416, condemned as a heretic, and delivered to the secular arm to be burnt. In conclusion, against the followers and favorers of these men it was decreed, in the 13th session, respecting the eucharist, "that although Christ instituted under both species, and the primitive Church retained the same mode of administration, yet notwithstanding, is the custom of the Church, by which it is received under the species of bread only, to be observed." The remaining acts of the Council, such as that respecting the preference in place, of the English over the Spanish nation, are of less importance.

Council of Basil.—The decrees of the Council of Constance had made provision for the early convocation of another similar Council to meet at Pavia. The paucity of even the ecclesiastics, who met at the time appointed in that city, or the prevalence of disease in the neighborhood, occasioned the removal of the Council to Sienna, and then to Basil, by a decree at Sienna confirmatory of that made at Constance. Under a diploma of Martin V., and of his successor, Eugenius IV., the Council assembled at Basil, in the year 1431, with cardinal Julian St. Angelo, the legate of the pope, its president, and king Sigismond its protector. In its 1st session, on the 14th of December, the decrees of the Councils of Constance and Sienna, and the bulls of Martin and Eugenius, on which the authority of the Council was based, are recited; the causes of its meeting are declared; and the mode of action in each session laid down. Of that mode of action the singularity and efficiency are alike worthy consideration. The four nations, Italian, French, German, and Spanish, were distributed into four conventions, of *faith*, *peace*, *reformation*, and *general subjects*; having each its proper officers. These Conventions met three times a week, at the same hour, in distinct places, where, after divine service, they transacted business. From each Convention three of the most trustworthy men were elected, whose office was for a single month, at the end of which time four only remained to give direction to the eight newly elected. These twelve also met three times a week, and discussed each subject previous to examination by its appropriate Convention. The president of the twelve might summon a meeting of the four Conventions. Whatever was thus deferred to any Convention, was proposed by the president of that Convention to the body, and was laid over from the first to some other day, to be meanwhile maturely and individually considered. When a subject was then determined by any single Convention, it was laid before the other three with the appendant reasons. If a Convention was divided, however small the minority, two of each side impleaded the case before the other three Conventions, that the subject might be faithfully settled. The president of the Council could present nothing to the fathers not previously deliberated by the four Conventions, or at least by two, if the case were emergent. The day before a general convening or congregation of the Council, the four presidents of the four Conventions laid the deliberations of those Conventions before the president of the Council; and the agreement of three at least of the Conventions, was required for the presentation of any subject before the Council. Finally, whatever was approved in a general congregation of the Council, was reduced to the form of a decree, and then in a general session of the Council was solemnly enacted. A process so minute will at least relieve the Council of Basil from the charge of haste in its decisions. The causes assigned for its assemblage were, 1st. The preservation of the faith. 2d. The reconciliation of Christian princes. 3d. The reformation of the Church in its head and members.

I. In regard to matters of faith; an embassy is sent to the Bohemians to invite them under a safe conduct to the Council. The Bohemians accordingly send their orators, who are kindly and respectfully *received*, and who present four demands—that the eucharist be administered in Bohemia and Moravia in both kinds—that all *moral transgressions* be restrained by those to whom it belongs—that the word of God be freely and faithfully preached by the priest—and that the clergy be precluded from all civil dominion. On these points being conceded, they profess their readiness to return to the Roman obedience. These points were at different times discussed in private congregations, but no conciliary act was passed, except that in the 30th session, on Dec. 23, in the year 1437, it was decreed, "that whoever, according to the ordinance of the Church, administered under one or both species, profited the worthy communicants to salvation; but that Christ was whole under either species, and that the custom of the Church of administering to the laity under one species, was to be held as a law not to be infringed."

Letters and embassies on both sides passed for a reunion with the Greeks, in which demonstrations were made for holding a Council of both Churches, for a safe conduct, and other preliminaries. These measures were broken by Eugenius enticing the Greeks to the Council he was holding at Florence. In the 19th session, the decrees against the Jews were renewed, and in the 20th session, a book of Austin de Roma, containing erroneous propositions concerning the nature of Christ, was condemned, with a reservation as to the author himself. In the 36th session, in the year 1439, was promulged the definition of the Virgin's immaculate conception, and the appointment of a correspondent festival to be observed.

II. In the work of reconciling Christian princes, there were laudable attempts not wholly without a corresponding result. A treaty of peace was formed between the Duke of Burgundy and King of France; although the further designs of the Council to this end, as also in the work of reformation, were frustrated by the contests which arose between itself and Eugenius respecting the location of supreme ecclesiastical power.

III. In the matter of reformation, many salutary constitutions were passed. In the 23d session, the mode of electing a pope, the form of faith to be professed by him, and the number and quality of the cardinals, were the points definitively settled. In the 12th session, the acts respected the election of bishops, their age, and qualifications; and were directed against reservations. In the 15th and 31st sessions, the renewal of the ancient jurisdiction, in opposition to papal usurpations, and to frivolous appeals, was sustained; while provision was made for diocesan annually and for provincial councils every third year. In the 20th and 21st sessions, decrees were passed against concubinary clerks, and respecting excommunication, interdicts, and the restraint of annates. This process of reformation might have proceeded farther, but that the Council was long involved in the defence of its own authority. In the 2d session, the decree of the Council of Constance, establishing the authority of a Council over the pope, was confirmed. In the 3d and 4th sessions, it was determined that it was not lawful for the pope to dissolve the Council, nor to translate it, unless with consent of two thirds; nor for the cardinals to withdraw or create others of their order, except in Council. During the course of the year 1432, in which these last two sessions were held, the papal nuncios appeared and were heard in behalf of the supreme authority of their pope. In the orations made in reply to them, on behalf of the Council, the infallibility of the Church was laid down as the palmary and irrefragable argument. The expression of St. Austin, "the Church is, by the endowment of Christ, incapable of erring in faith, the property of God by nature, of the Church by privilege," on all sides recognized a fundamental maxim, was effectually urged against the papal claim to any superiority over the Council itself; and in the 6th, 7th, and 8th sessions, in the same year, 1432, it was declared that the Church is one, and that there is but one General Council, that held at Basil; and it was decreed that none should, under pain of excommunication, meet at Bolona or elsewhere to celebrate a Council; that if the papal chair became vacant during the Council, it should not be filled but in that body; and that Eugenius should be proceeded against, did he not recall his bull of dissolution. In the 10th, 11th, and 12th sessions, the following year, Eugenius is cited, not appearing is adjudged contumacious, and unless he appears before the Council in a given time, to be deposed; while all who have a right to sit in the Council are granted liberty to do so, anything to the contrary, even the order of the pope notwithstanding. In the 14th, 16th, and 17th sessions, during the year 1434, the letters of Eugenius declaring the Council lawfully continued, and his own obsequious devotion and favor towards it, both as to what had been and should therein be done, are publicly read and ratified. The legates who brought these letters are, on certain conditions, provided they have no coercive jurisdiction, and on their oath to observe the decrees of the Council, admitted to the presidency. In the 26th and three succeeding sessions, during the year 1437, various heads of accusations, citations, and processes, are framed against Eugenius refusing to appear before the Council. In the 34th session, held on the 25th of June, 1439, Eugenius, declared contumacious in the preceding sessions and suspended from all jurisdiction, is deposed, as guilty of simony, perjury, and heresy. In the 40th session, February 16, 1440, duke Amadeus of Savoy, elected in the former session as pontiff, under the title of Felix V., took the oaths appointed by the Council, and in the 45th session, on the 16th of May, 1442, named, as president of the body, the city of Lyons for celebrating a Council within three years. It was also decreed, that the Council was not dissolved, but to be continued at Basil or translated to Lausanne. It was during their assemblage in this latter city, that the fathers of Basil, in the year 1449, ratified the voluntary abdication of Felix V., and decreeing the submission of the universal Church to Nicholas V., who had been elected by that obedience in place of Eugenius IV., put an end to the schism in the papacy.

It is well known that there are those of the Roman obedience, who entirely deny the ecumenicity of the Council of Basil, and that not a few even of the Gallican Church are of a like opinion respecting the sessions of the Council after the 25th, from which they date its legitimate translation to Ferrara. With this subject I have not thought fit to engage as one who only maintains the infallibility of the *Church Catholic* in matters of faith or of a General Council, when its de fide decrees have been received by the Catholic Church.

P. S. On the above narrative I may be permitted to make mention of the expenditure of much labor and thought, and yet the consciousness of their *imperfect results*. I am not altogether unacquainted with the larger histories which have been put forth of these Councils. Many years have elapsed since it was permitted me to take notes from the original acts, but those notes, though brief, have been found useful, and in this compilation I have had before me, among other guides, the volumes of Natalis Alexander, of the Roman—of Gerins, of the Catholic—and of Febronius, bishop of Treves, who died in the former and deserved to die in the latter communion.

Latet.

For the Churchman.

Mr. Editor,—To discuss the merits of the Oxford Tracts is beyond my ability; but there are certain practices growing out of them, which, to my plain understanding, seem very inconsistent with our institutions. The Preface to our Prayer Book asserts, "that *every Church* has a right to change the forms and usages of public worship, so that the substance of the faith be kept entire," and, "that such changes may be made in them, as to *those in authority* seem either necessary or expedient." And the latter part of Article XXXIV. says, "Every national Church hath authority to ordain, change, and abolish ceremonies," &c. Now the question which occurs to my mind is this, setting aside the abstract merits of the Tracts, or of the innovations to which they have led, has every Presbyter or Deacon, a right to introduce such changes as he pleases in the mode of conducting public worship? Certain new arrangements of the chancel, postures in devotion, &c., have been made, evidently contrary to the usage or common law of our own Church, however agreeable they may be with the usages of antiquity, and however proper in themselves; is this right? Our General Convention, by legislating so much upon the proper postures of devotion, in the Communion Office, for instance, seems to reserve to itself the right of regulating these matters. And yet we see every Deacon, who is so disposed, taking upon himself to do as he pleases, in the premises. Suppose a brother should introduce some Presbyterian rite, and find, as very possibly he might in the mass of ancient writings, some patristical authority for the innovation, would it not draw down upon him the charge of violating his ordination vows?"

It would seem as if common sense must decide against such innovations on individual responsibility; and that our Bishops, even though they may find much to like in the publications alluded to, would set themselves against these evil consequences. If some check is not put upon them, we shall soon have to adopt one custom of congregational churches, viz., that of writing down in the fly-leaf of our Prayer Books for the Desk and Pulpit, the order and method of procedure in conducting worship, in our own particular Church, for the guidance of any brother who may officiate in our absence.

H. G.

For the Churchman.

SYMPTOMS.

Mr. Editor,—I have long feared that there was something under the cover of all this hue-and-cry against the Oxford movement. Developments are beginning to appear. The pet correspondent of the Church Record, who would have his readers believe him to be a "Protestant *Episcopal* Churchman," is evidently not much in love with the Nicene Creed, and clearly intimates that our liturgy is rather too Popish for him, especially in one office, of which he modestly proposes that the Church give it the go-by by never using it.

I am told too, Mr. Editor, that not a hundred miles from your office, certain anti-Oxford pastors have found out that they can rid themselves of the liturgy which their Presbyterian friends and associates say sits so awkwardly

upon them,* by exhibiting their lecturing powers in their churches without any regard to the appointed Service for the day, which the Canon (45th General Convention, 1832) orders must be used "*before all sermons or lectures.*" †

Go on, gentlemen. Other denominations—whatever they may *think*—will speak well of you for this, and heartily thank you, and smilingly caress you, for the furtherance thus given to the cause of schism, and the lessened esteem thus warranted for one of the strongest barriers against "all erroneous and strange doctrines, contrary to God's word." Your reward you will find no sound Churchmen to envy you.

It will be well too for the Church to learn, by such developments, who are true—and who not—to her dearly cherished faith and

LITURGY.

* See the really sensible and clever extract from the Presbyterian, in the Churchman of February 26, headed "The Liturgy;" in which our amalgamation Churchmen are given to understand, that when they meet their dear brethren of other denominations in Bible Societies, Tract Societies, &c., they are looked upon with commiseration, sometimes yielding to the complimentary feeling of *amusement,*(a) for the awkwardness with which they flounder in the meshes of Popery, whence, for reasons best known to themselves, they are unwilling to extricate themselves.

(a) "We have been *amused* at the various theories they adopted to make the Prayer Book harmonize with their theology."

† Akin to this is that other evidence of restlessness under the Liturgy, preceding Lecture with the Second Evening Prayer, when the Daily Evening Prayer has not previously been performed in the congregation, of which the Bishop of the Diocese has over and over again given his godly admonition and judgment that it is in violation of pledged canonical obedience.

For the Churchman.

Mr. Editor,—I understand that the consecration of the Mission Church of St. Matthew, Christopher street, is to take place next Tuesday morning, and that a collection will be made on that occasion in aid of the funds of our City Mission Society. Let us all bear in mind that that excellent, deeply interesting, and most important institution is in immediately pressing want of funds—so much so that speedy and liberal special aid is needed to prevent a serious curtailment of its operations, perhaps the closing of one its churches. This third church has been recently purchased by funds left by the late Charles Morgan, Esq., to the Rev. Dr. Eastburn, for religious purposes, and by him presented, for this purchase, to the Society. On the day of its solemn consecration to God, let all who attend bring, and those who cannot attend send, liberal offerings in aid of this excellent charity, devoted to the spiritual and eternal interests of thousands around us, almost as destitute of Christian privileges as if they roamed in the dark regions of pagan crime and error. Thus let us show our gratitude to God for having put it into the hearts of His servants thus to contribute to the best of causes. Then may we, with humble hope of acceptance through Jesus Christ, pray that, by His grace, the good example may not fail to find, in every department of benevolent Christian operation, cheerful and liberal imitators.

A Friend of Missions.

For the Churchman.

Why do not the advocates of Oxford Divinity join the Roman Church?

Why do not Low Churchmen join the Presbyterians?

Mr. Editor,—The above questions are gravely asked—the first by the Papists, the second by the Presbyterians.

To the first you are engaged in an answer highly satisfactory to sound and enlightened friends of the Reformation. Almost every day brings to my notice evidence of the good you are thus doing to the cause of truth; while it is constantly becoming more and more apparent, why the Papists look upon the Churchman as the most formidable of all our Protestant papers. Gossip and cant are soon blown away; but strong reasons, faithfully guarded against all evasive assaults, give hard work to the adversary. Go on, Mr. Editor. You are doing good service to the anti-papal cause, and service which commends you to the confidence, respect, and approval of all sound and enlightened Catholic Churchmen.

But who will reply to the second of the above interrogatories?

The only papers in the interest of the party concerned which I have seen since the Presbyterian so largely pressed the question, are the Recorder and the Record. They are both silent. True: it may require some time to look into grave matters pressed upon our Low Church brethren by the Presbyterian, and to frame such a reply as will prove that they really understand their Church, that their Church is right, and that they are consistent with it. Let them take their time.

Men who would be thought sensible have laid great stress on the fact that it has suited the Jesuits to claim for themselves the honor of affinity with those who have not chosen to enter into the crusade against the Oxford Tracts, or have even ventured to think that there is a preponderance of good in their influence on religion and the Church. Such a thing as a party of indiscriminate approvers or pledged defenders of the Tracts, is unknown to your present correspondent, and he believes to every one else. The only *party* movement is by their opponents. Others claim, each the individual right which, however, some of the loudest clamorers for the largest liberty of private judgment would impugn—to approve, question, or censure, as they may think just; honestly to avow, if they honestly cherish, the belief that the good the Tracts do more than counterbalances any evil that may be feared from them; and when they see fit, on these grounds to defend them.

I say stress has been laid on the fact that the Jesuits have claimed the honor of affinity with those who are friendly to the Oxford movement. See, it has been said, the popish tendency of Oxfordism. The Papists are continually lauding its friends. They are puffing their writings, offering them for sale, and recommending them. They cannot see how brethren so near to them, can help taking the other step, and falling at once into their embraces. And those have been found who can bring themselves to think that all this is evidence that they who do not join the anti-Oxford ranks are very papistically inclined. Will they acknowledge that this is a good rule working both ways? Is it so that those whom it suits aliens from the Church to praise and flatter, and represent as almost one with them, are therefore to be regarded as untrue to the Church? This question has been put before, and has never been met. It is now pressed with redoubled emphasis by the article from the Presbyterian copied into the Churchman of 26th ult. Low Churchmen, say their dissenting brethren and allies, are almost of us, and are prevented from being quite so, only by inconsistency with their own ecclesiastical connection and allegiance. Is it right to conclude hence that Low Churchmen are at heart Presbyterians, and that their system is in hostility to the Church to which they belong?

Besides: this fraternizing compliment is paid by those among whom they move with perhaps greater familiarity than among their High Church brethren. Is it to be supposed that the Presbyterian view of them is the result of developments thus elicited?

Let our Low Church brethren, when they have had time fully to ponder the subject, say how far they admit the Presbyterian to be right; and if they hold that paper to be wrong in this matter, say *wherein* and *why*. They owe this to themselves and to the Church, and certainly to their High Church brethren, that *they* may know how far their good friends have understood them, and consequently what is their true position in their own Church. Their plea, they may rest well assured, will be received with all kindness by their brethren of the Church.

Multi.

THE CHURCHMAN.

SATURDAY, MARCH 12, 1842.

The present number is the commencement of a new volume, and we are happy to have it in our power to say that this, like every preceding volume, begins with better prospects than the last.

Oneidas.—The Rev. J. H. Hobart has lately visited the Oneidas. The visit was naturally calculated to awaken in both parties many affecting recollections, and the Oneidas have given utterance to their sentiments in "a talk" of characteristic eloquence. Touching, indeed, is their reference to their temporal reverses, "The head of our nation was made to hang down;" and strong the motive which it presents to continue our labors for their spiritual welfare.

A Talk delivered to the Rev. J. H. Hobart, by the Chiefs and Sachems of the Oneidas at Duck Creek, January 30, 1842.

Brother, we feel thankful to the Great Spirit for the opportunity we have had of taking you by the hand, and listening to the good things which you have spoken from the word of God.

Brother, our friendship for you is great. Many years ago, when we were living in the direction of the rising sun, your father was one to whom we looked for counsel in all spiritual affairs: the eyes of the Oneida nation were never turned to him in vain.

Brother, when we set our faces to the west, your father held us by the hand, and said with a trembling voice, as though unwilling to be separated from his *red children*:—"My children! Go to your country in the far west; my earnest prayers for your temporal and eternal happiness shall go along with you. Should God in his providence permit, I will one day visit you at your new home. God bless you, my children! Farewell!" These are the last words that ever entered our ears from the lips of our departed father in God. Before the promise contained in them was fulfilled, it pleased the Great Spirit to call him to his rest. Brother, words are not strong enough to express our feelings of sorrow when the chain that had so long bound us together was broken. The head of our nation was made to hang down. Our hearts were faint within us. The Gospel Tree, which had been planted and under which we had been directed to take shelter, was made to reel and bend. Its branches seemed shaken as by a mighty whirlwind.

Brother, we were not entirely cast down. After this cloud passed over, we were encouraged to go on. You are now in our midst, and can see with your eyes that the tree still lives. The hand that planted it is not to you the hand of a stranger. It was the hand of your father. Its roots were placed by him deep in the earth, that it might not be overthrown.

Brother, our hearts are glad that you have come to give nourishment to this tree, and to sit with us, as your father delighted to do, under its shade. The promise made by him is now fulfilled by you.

Brother, may the Great and Eternal Spirit who brought you here, continue to watch over your steps, and give you a safe return to your friends.

This is all we have to say.

The Rev. J. H. Hobart is now on a visit to this city, on business connected with Bishop Kemper's Mission. An extract from a letter lately received from a clergyman of our Church, formerly a resident of the Far West, under date of "Oxford, January 14th, 1842," will suggest some very seasonable and salutary reflections, which may not be without an influence in promoting Bishop Kemper's design.

"I promised to write you from this ancient and venerable seat of the learning and glory of England and the Church. I shall not attempt to describe the impression made on the mind of a son of the Far Western branch of the Church, by the grandeur, antiquity, and literary wealth of this noble old University. Would that Heaven would incline the hearts of some wealthy and generous patrons in America, to begin in our Western States such glorious foundations as the immortal Alfred began here! O that some patriots would perceive that the greatness and glory of Old England have chiefly sprung from her two "famous Universities!" How can my countrymen, in indolence and apathy, suffer the seed time to pass away unimproved? What Alfred was to Oxford and England, might they easily be to Indiana, Michigan, Iowa, Wiskonsan, and their country, to say nothing of the fostering care that should be extended to the infant institutions of Illinois and Missouri, Tennessee and Kentucky. Land at $1 25 the acre, and this opportunity, that can never return, (as surely as the simple days of the good Alfred cannot come back,) allowed to pass away forever! O my countrymen! O my fellow Christians, and especially ye who reverence the deeds of the good men of the old time, rouse you, I pray you, to this noble work!—Pardon me in my devotion and hope for my home, and pray God that my words may not fall upon idle ears, nor be rejected by unfruitful hands and barren hearts! Let some Oxford or some Cambridge rise for the Church *forever* in each of those distant wilds, which shall one day nourish more people than now tread the soil of England!"

Temperance Society.—We have received several numbers of the Peekskill "Republican," by which we perceive that the advocates of the Temperance Society are there opposing the use of wine in the eucharistic sacrament, and recommending the substitution in its place of water colored with an infusion of the unfermented juice of the grape.* Gratified as we have been with the ability and learning displayed in the articles in favor of the use of wine, we must confess our deep regret that the necessity for such discussions exists. The inevitable tendency of them will be to beget irreverence for the sacrament, and, if persisted in, to excite renewed hostility to Temperance Societies in the minds of many who, while they are confined to their proper objects, are disposed to give them at least a negative countenance, and to rejoice in all the good which they accomplish.

We would take this opportunity to acknowledge (as we had intended to do sooner and at greater length) the receipt of "The Enquirer," or "a Series of Letters addressed to professing Christians," by E. C. Delavan, Esq. It is impossible not to admire the ardor, perseverance, and Christian temper with which Mr. Delavan continues to pursue his philanthropic labors, and the all but sound views which he takes on some subjects which have heretofore been under discussion: as, for instance, voluntary associations, which he regards as combinations (not exactly unlawful, but) required by "dreadful necessity," and not so much directly authorized as indirectly overruled by Providence for the good of the Church; and which, he says, would never have been resorted to had the Church (*we* should say, had the members of the Church, for the Church herself has made the best provisions) done her duty. In taking the ground, however, that the use of wine and other inebriating drinks is wrong in itself, and in endeavoring to banish the use of wine from the sacrament, we cannot but think that this excellent philanthropist (for there *is* an earnest spirit of philanthropy pervading his letters) pushes his favorite subject beyond the bounds of reason and Scripture, the consequence of which must be a recoil most injurious to his cause. The reform on which he is so zealously bent, and which he has made such great and laudable efforts to achieve, would be rendered, we think, more permanent, and none the less general, by urging the disuse of wine, &c., as a virtuous, pious, and, in the present state of society, generous act of self-denial, and maintaining a profound silence in regard to the sacrament. The pledge is so worded as to restrain from the use of wine, &c., "as a beverage;" so that to bring the sacrament into the discussion seems to us to be gratuitous as well as irreverent and injurious.

If the disuse of fermented liquors were urged on the ground which we have mentioned, we see but one objection that would remain to be urged against the sacramental use of it; and that is, the danger which is alleged to be apprehended in the case of those who have been reformed from intemperate habits. We believe, and our belief is grounded in part on an observation of facts, that this apprehension is totally unfounded, or at least that the danger is very greatly exaggerated; but the desire of conciliation prompts us, very reluctantly, to venture the suggestion that it would be *better* that individuals so circumstanced should be advised privately, on the ground of necessity, and after consultation with their respective pastors, to abstain from the cup, *than* that the Church should be agitated with so painful and dangerous a discussion.

We have refrained from giving this subject prominence in our columns, and in so refraining have resisted the importunities of friends who look with alarm at the extreme measures which are urged, with increasing vigor,† by the advocates of Temperance Societies. Sincerely do we hope that pacific and moderate counsels will yet prevail; but if they do not, we repeat our belief that many who are inclined to countenance Temperance Societies, and to rejoice in the good which they may accomplish, will be driven to unite in a renewed opposition to them from the deepest and most conscientious convictions of duty. The disuse of wine in the sacrament is virtually a deprivation of the cup; and the Church which has guarded this point from the tyranny of the Papacy, will never yield it to the encroachments of a misguided popular reform.

* That our language, either here or elsewhere, may not be misunderstood, we remark that by *wine* we mean the fermented juice of the grape, and that the substitute recommended in its place, consists of three parts water to one of the unfermented juice of the grape.

† In the Enquirer it is stated that 800 churches in this state have abolished the sacramental use of wine and substituted the above mentioned preparation in its stead. This statement was made in December last.

Our readers have been apprised by our advertising columns that the Rev. Aldert Smedes is about to leave our city to take charge of the Episcopal School at Raleigh. We shall regret to part with one who enjoys so large a portion of the respect and confidence of his friends, but are reconciled to the measure by the hope that it will be beneficial to himself and to the Church in North Carolina. In a pecuniary point of view, Mr. Smedes may gain nothing by the change, but he will have the advantage of giving his labors in education a more definite connexion with the Church, while the institution at Raleigh will gain a Principal whose excellent qualifications for his office will soon secure for it an extensive patronage, and place it, we trust, in a permanently flourishing condition.

We agree with "H. G." (see first page) in condemning unequivocally the innovations of which he speaks, though we know of nothing to justify his complaints, and, supposing them to be well grounded, might differ from him as to their cause. We have been pleased on this subject with the profound and well timed article of "O.," in the last Banner of the Cross; for the whole of which, though not approving of *all its illustrations*, we must make room, for the sake of its sound sense on "principle *versus* passion."

☞ The NewYork Sacred Music Society.—This Society will perform Handel's Oratorio of the Messiah, at the Tabernacle, on Tuesday evening next. This Oratorio is too well known to need commendation from us.

We had intended to abridge the account from the Christian Witness of the visit of the Nestorian Bishop, but at the request of a correspondent have been induced to give it entire. We offer it merely as a narrative of what is passing among us, and not with the view of expressing an opinion on the topics which it introduces.

SUSPENSION OF MISSIONARY OPERATIONS IN THIS DIOCESE.

At a meeting of the Board of Managers of the Education and Missionary Society of this Diocese, held on Wednesday evening, March 9th, the following preamble and resolutions were adopted. It will be seen by them that the dreaded crisis has arrived. The usual *April quarterly stipend of the missionaries* CANNOT BE PAID. This is owing to a large number of our parishes being so deficient in missionary zeal, and deference to the Church, as to have neglected the special collection recommended by the last Convention of this diocese. If they had all made that collection in addition to the contribution to each department (Education and Missionary) required by the canon, the operations of the Society could easily have been continued.

The following is the action of the Board:—

At a meeting of the Board of Managers of the Education and Missionary Society of the Diocese of New York, held in the Sunday School building of St. John's Chapel, New York, on Wednesday evening, March 9th, 1842, the following preamble and resolutions were unanimously adopted:

Whereas the appointment of missionaries at the usual period last year was expressly limited in time to the first of January of the present year; and whereas the state of the missionary funds of this Society is such, owing to the neglect, by a large number of parishes, of the special collection recommended by the last Convention of this Diocese, as to render it impossible to pay to the missionaries the usual quarterly stipend on the first of April next: Therefore,

Resolved, That there be a further postponement of the appointment of missionaries until *the first Tuesday in May next*, in order that time may be given for the delinquent parishes to make the special collection recommended by the Convention.

Resolved, That if it shall appear, on the said first Tuesday in May next, that a diminution of the number of stations is rendered necessary by the state of the funds, such a diminution, to the extent required, shall then take place.

Resolved, That the parishes which have made, or which may make, the special collections recommended by the Convention, be, and they hereby are, respectfully and earnestly requested to bear in mind that said collections are *special*, and that the wants of the Society imperiously require that they be not allowed to interfere with the regular annual contributions to the education and missionary funds respectively, required by the canon, and the amount of which the canon orders "shall be reported to the treasurer before Easter-Day of each year."*

Resolved, That these resolutions be published in the Churchman, and also printed in a circular to be addressed to the Rector or Minister of each parish which has not made the special collection, and that a list of such parishes be also published in the Churchman, and printed in said circular.

A true copy.

Attest. G. G. Van Wagenen, Secretary.

* Canon XV. Page 172 Journal New York Convention, 1841.

⁂ The list of delinquent parishes will be published in our next.

The Twenty-third Annual Report of the Directors of the New York Institution for the Deaf and Dumb represents the Institution as in a flourishing condition, and contains much valuable and gratifying information.

The Vigil of Faith and other Poems, by C. F. Hoffman, author of "Greslayer," &c. New York: S. Colman. The leading poem is an Indian legend, to which the genius of the author has given a fascinating interest. The volume is beautifully brought out, and will, we doubt not, be much prized by the lovers of poetry.

We have been favored with copies of the Boston Evening Journal and of the New Brunswick Mechanic and Farmer, which contain materials of which we shall avail ourselves in our next.

The communication of "Latet," though long, is valuable. "Cosmopolite," we hope, will pardon the liberty which we have taken with his article.

Hambidge's Japan Ink is a *jet black*, an important matter for those who have to read their manuscripts immediately after they are written. It is said also to be durable, and is prepared by a very deserving man.

Mr. Matthews' speech in favor of an International Copyright, advocates, we think, the right side of the question, and certainly with no want of piquancy and humor.

Much editorial matter is unavoidably omitted, for which we shall endeavor to find room in our next.

At a meeting of the Standing Committee of the diocese of New York, held on the 8th inst., *Mr. Henry M. Beare* was recommended to the bishop for deacons' orders, and *Mr. Charles H. Williamson*, an ordained minister of the Methodist denomination, to be received as a candidate for orders.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, omitted last Sunday evening on account of the inclemency of the weather, will be delivered in Christ Church, to-morrow evening, 13th inst. Service to commence at 7 o'clock.

For the Churchman.

MISSION IN WISKONSAN.

An application about being made in behalf of the mission established at Prairie village, in the Territory of Wiskonsan, the following statement is published by the undersigned member of the Mission, with a view to make known the design and past history and future prospects of the undertaking for which he solicits aid.

The Mission is an attempt, by concentrating the labors of several clergymen in one district of the country, to lay the foundation of the Church *there*, with a breadth and depth that shall include all the religious wants of that peculiar section, and ensure, so far as human efforts can, permanence and stability. The labors of a single clergyman on a solitary outpost, valuable of course beyond human estimation, are yet attended by this disadvantage—that he is liable to be overwhelmed by the mass of vice, ignorance and worldliness which surrounds him; to be outrivalled by the numbers and zeal of sectarian teachers, and oppressed by the sense of loneliness and comparative insufficiency. Though he were the most laborious and self-denying of men, yet the little that he alone can effect amid the rush, and whirl, and change and boisterous activity of a new and rapidly growing country,—in proportion to the extent of the demands upon him, is appalling. In some measure to counteract this difficulty, the body of missionaries who have been settled in Wiskonsan proposed to unite their strength. They proposed by living together, according to a common rule, and working together according to a fixed plan, to husband their resources, whether of moral and intellectual power, or of worldly means—to sustain each other's hands—and to grapple with the irreligion of the neighborhood with an ability more commensurate to the work, than the single strength of the solitary missionary. In addition to the impress which such a plan promised to make on the present generation, it seemed to open a way of providing for the future. Under the direction and superintendence of the clergy thus united, a school might gradually be formed in which an education would be given to the pupils, thoroughly Christian in all points of faith and practice. Keeping this in view as the avowed and most important object of instruction—the motives and the sanctions of religion would be continually brought to bear upon them—and especially would the rewards and sacred privileges of the ministry be held up to their view. Under such a regimen, we hoped, that a proportion of the pupils, unprecedented in the annals of the modern Church, might be led to look forward to the ministry, and thus the great object of establishing the school be gained, viz: the increase of laborers in the vineyard of the Lord. Such, in its twofold aspect, was the plan, which has in a measure been already carried out.

Three deacons under the general superintendence of a priest, have taken up their abode in Prairie village, in the county of Milwaukie. For six months they have been itinerating over a portion of the Territory, in general terms, about 50 miles square. They have visited almost every township, and if not almost every house, yet wherever there was a probability of a Churchman being found—or any one likely to receive their services—there they have gone; have made every proper inquiry as to the religious condition of the individuals in question; have registered their names, and distributed among them Tracts and Prayer Books; have catechised the children, and taken every unostentatious method of promoting the cause of their Master. Divine service has been celebrated about 250 times; six regular stations have been appointed; and occasional ministrations have been given to ten or twelve other places. By the quiet, steady performance of duty; by the constant and studiously plain preaching of repentance and amendment through faith in the Redeemer, the attention of the people seems to have been arrested; the usual prejudice against the Church in a good measure removed; and a decided feeling excited in its behalf throughout the whole bounds of the Mission.

The result has been, that throughout an extensive district, in a small portion of which, a year ago, one persevering missionary, the Rev. Mr. Hull, of Milwaukie, performed on a monthly round of five successive days, as many services—now witnesses twice as many services in a week, is watched throughout its whole extent by eyes attentive to the opportunities of advancing the Truth, and is daily showing more and more of the desired effect.

In the performance of these services the missionaries have endeavored, by relieving each other, by comparing notes, by frequent consultations—so that the case of not a station, and hardly of an individual connected with their Mission, has been left undebated, and by mutual advice, to apply their united strength to the best advantage. They have been equally careful of the funds committed to them—have kept a common record of their general and personal expenses—and have reduced all within the limits of strict economy.

Before departing for Wiskonsan, the missionaries were careful not to publish an extensive project, and to make no promises of fulfilling uncertainties. An attempt was made—but soon abandoned—to procure funds to a considerable extent, but they have since been very thankful that they incurred no such responsibility. Whatever has been effected has not, save to a very small extent,* been done in payment of a special debt incurred by promises made and moneys received. They therefore make their present application with more boldness. Having done—not wonders, nor any extraordinary service—but only what common sense shows such an organization as theirs is capable of effecting, they appeal, on the strength of this, for means to carry out their plan.

There are some facts which give to the Territory of Wiskonsan, at the present time, a peculiar interest. It bids fair to take a speedy pre-eminence among the Western States. Having been only a territory during all the wild times of speculation, it is now unburdened by the state debts which are crushing its neighbors of Michigan, Indiana, and Illinois. Equal to them in the fertility of its soil, it far exceeds them in the healthfulness of its climate, the abundance of its pure water in its numerous springs and water courses, the agreeableness of its scenery, the favorable intermingling of its small prairies with oak openings and timber land, and above all, in the sober, industrious, and *generally* moral character of its population, who are, in the main, but a colony from New York and Vermont, mixed up with Germans and other foreigners. These considerations have already attracted towards it the main tide of emigration, and will, in all human probability, cause it to absorb, for some time to come, a very large proportion of sober and industrious emigrants. Its rapid increase seems thus to depend almost on a moral necessity; unless it be supposable that they who are seeking a new home in the far west, will disregard such manifest and numerous advantages. Whatever movement, therefore, secular or religious, may be made in regard to Wiskonsan, cannot be an unimportant one; while to be effective, it should be speedy and energetic.

With peculiar force is this remark applicable to the Church. The external propriety of manners which in a *social* point of view is so greatly in favor of the settlers in Wiskonsan, has little to do with religion. In this respect, they are under the same unfavorable influences with all "pioneers of civilization." They have broken up old associations and the blessed privileges of a settled neighborhood—they have taken themselves and families away from friends and relatives—they have made a total change in their modes of life, and commenced a new course in a ruder style, removed from the restraints of an older country, for the *one* object, not of bettering their worldly condition at once—for in numberless cases the *present* change is for the worse—but of enriching themselves in the future, at the cost of immediate and great personal sacrifice. The first and plainest requisition religion makes of them, is to abandon an object which has been so dearly sought. I need not explain how reluctantly such a demand is complied with, and how slow must be the progress of true religion in the face of such an obstacle. Nor is it necessary for me to point out two plain inferences from this fact; first, that any attempt to Christianize the present generation must be immediate, strong handed, steady, and persevering—working hard for slow and small results; and secondly, that with special truth, the hope of the country is in the education of the young, and yet more especially, in raising from among these, by proper training, future ministers of the Gospel. It would of course be vain to say that the Mission at Prairie village has an ability at all equal to the accomplishment of such a work. It is a work which, rightly undertaken, would find its only fit precedents in the example of the forty missionaries with Augustine at their head, or of the Saxon Willibrord and his eleven fellow laborers for half a century. But as forty are better than four, so four can do more than one, and in their sphere exhibit a scant outline of what a more strong handed mission might accomplish. Under such circumstances, to do something, and as much as possible, is an unquestionable duty; more especially when considerable success seems certain to attend the effort. In the conviction that such an effort will meet with general approval, we ask to be sustained in making it. Our present need regards the establishment of a school. Our inquiries throughout the country have satisfied us, that had we the means to accommodate them, forty or fifty pupils would in a short time be under our training. The advantages of this would be inestimable; nor are there any serious objections. 1. It would bring under direct religious discipline a body of youth who are now almost wholly destitute, yet on whom so much in the future depends. 2. It would be as sure as any human plan could be, to develope in some of them, who would in no other way be reached, the desire and resolution to enter the holy ministry. 3. It would be the means of placing the Mission on a permanent basis. The land and buildings having been purchased and paid for, the cheapness of living in Wiskonsan would, even with the present low emoluments, enable the school to support itself, while each successive year would rapidly add to its ability. Join this to the free will offerings of the people to the support of the ministry who serve them—which, as soon as they are able, their sense of justice and of Christian duty will cause them to make—and it seems reasonable to believe, that in a comparatively short time the Mission will be independent of aid external to the Territory. 4. It is perfectly within the power of the present missionaries to take the first steps towards such a result, provided they can procure the needed funds. The extent of their missionary field is monthly diminishing as the country fills up, and they discover places for divine service nearer home, so that much less time than at first is spent upon the road, and more is given for their occupations at the central point. According to their system, their distant stations are visited on Sunday, when one of them remains at Prairie village. Thus time enough will be at their disposal. Nor will the character of the education they will be required to give, exceed their ability. In most cases it will be simple and elementary; and they feel themselves competent to impart the ordinary degree of classical and English education. In the communication of this they have already provided assistance in the simple branches. Three young men† of piety and respectable ability, the sons of settlers—who, but for the present mission, in all human probability, would not have been gained to the Church—are seeking an education with a view to the ministry. So far as our assistance can go we propose to give it freely—asking in return, their aid in the minor duties of the school.

By all these means we seem able, without materially changing our missionary labors, or attempting too heavy a work, to make the humble beginning of an institution whose capacities of future development cannot be limited; and which, if successful in its commencement, will be enabled to command all necessary aid of learned instructors, which will grow to be independent of the feeble efforts by which it was founded; which, if it sends out but fifty youths instructed in our most Holy Faith, and educated under strict religious influences, and is the means of adding only a half dozen soldiers of Christ to the ranks of our clergy—will amply repay all the money, time, and strength we can spend upon it—but which, if it answers reasonable anticipations, will greatly exceed such a result; and, in the language of our Bishop, be "the greatest blessing that could be bestowed upon the Northwest."

To make a beginning as we desire, we need about $5000 to purchase land and erect a building. Several desirable situations can be procured in the neighborhood of Prairie village, at prices varying from eight to twenty-five dollars an acre. It would be prudent and economical to procure a sufficient quantity of land to yield as much as possible our own provisions. In the erection of a building, the scarcity of labor, the delays, and the cost of materials incident to a new country—all enhance the expense. We have named, however, the lowest sum with which it seemed possible the building could be completed without running us into debt—rather than incur which, it would of course be better for us to delay, or stop altogether.

To procure the sum named above, the undersigned, at the direction of his Bishop, has come to the East. Where else could he go than to this centre of wealth and population, where Mammon's stores have been hitherto so often freely distributed by Christian hands? The object for which he pleads seems worthy of earnest consideration and bountiful liberality. Every form of worldly prosperity is sure to receive, as everywhere, so especially in a new country, ample and anxious attention. But amid the clamors of physical cares, the agitations of brilliant but uncertain hopes of unheard of wealth, and the excitement of novelty and continual change—the quiet regularity, steady strictness, and patient contentment of the Christian life, and the faith-appealing evidences of Christian truth, if not wholly disregarded, are put at a fearful distance from the heart and mind. Under such circumstances, a vigorous effort to arrest attention in behalf of religion, is demanded by the pressing *need* of it—while the work is not half attempted, if no means be used to confine the evil to the present generation. Our Mission seeks to do something towards such a result—something which is *nothing* compared with what should be done, and were the means at hand, might be done,—but which nevertheless so far as it proposes to go is feasible, and abundantly useful. Is there any reason why it should not receive the desired aid? Is there any latent evil in the union of three or four to do, in singleness and earnestness of heart, what one alone could not attempt—the planting of the Church with an energy, speed, *and* depth somewhat commensurate to the activity of worldly movements around? Is not the judgment of sober reason in favor of the effort and the means proposed for its success? Is not the need of it undoubted? the result, humanly speaking, sure? Relying on God, in whose fear it was undertaken, in whose favor is its reward, and whose glory is its end and aim to prosper it, if it be worthy—we urgently appeal to the liberality of Churchmen for means to extend its usefulness.

A personal application will be made by the undersigned for donations in behalf of the Mission. They will also be received at No. 67 Prince-street, and at the store of Messrs. Swords, Stanford & Co.

J. H. Hobart, Missionary
Under the jurisdiction of the Missionary Bishop of Missouri.

* During the past winter about $800 has been contributed to the Mission by the kindness and liberality of friends, of which about $200 only has been used.

† A fourth will in all probability be added to their number, but we cannot, as yet, speak certainly.

From the Christian Witness.

THE NESTORIAN BISHOP.

On Sunday morning, February 27th, Mar Yohanna, the Nestorian bishop, attended divine service at Grace Church, in this city, and received the holy communion at the hands of the Rt. Rev. Bishop Griswold. Prayers were read by the Rev. Mr. Snow, and at the close of the ante-communion service, the Rev. Mr. Clark, rector of the church, made the following address:

"The present is an occasion of deep interest to us, both as Christians and as Churchmen. The stranger who worships with us to-day has travelled many thousands of miles for the purpose of seeing a people where the Bible is in every one's hands, and in the vernacular language of the country. He wishes to trace the influence of our high privileges, as developed in the character and institutions of this nation.

His residence is in the far East, where American missionaries had never penetrated, till the year 1830, when the Rev. Messrs. Smith and Dwight, under the direction of the American Board, in a tour of observation, travelled about 700 miles from the Black Sea into the interior of Asia, where they discovered the Nestorian Christians, surrounded by Persian and Turkish Mohammedans. Till this time, this secluded people had lived in profound ignorance of even the existence of our western Churches. They had indeed seen Romish ecclesiastics, and had witnessed their religious ceremonies; but regarding some of their doctrines as unscriptural, and certain of their services as idolatrous, they could not sympathize with them as Christians.

The district of country inhabited by the Nestorians lies partly in Persia on the east, and partly in Mesopotamia on the west. It contains a population of about 140,000, of whom 30,000 reside in the beautiful plain of Ooroomiah. The village of Galivan, situated in this plain, and within two miles of the lake of Ooroomiah, is the residence of our Christian and beloved friend, Mar Yohanna, bishop of the Nestorian Church, who visits our church, to-day, that he may partake with us, and with our own respected bishop, of the holy sacrament of the body and blood of our Lord and Saviour Jesus Christ.

Most gladly and cordially do we welcome a Christian bishop, from the midst of venerable and benighted Asia, to the table of our common Lord. In the long continued existence of the Church which he represents, shut out from all communion with other Christians, and environed by influences altogether hostile to the Christian faith, we detect a most interesting proof of the divine origin and divine power of our holy religion.

And our interest in the Nestorian Church is greatly heightened, when we perceive in its constitution, its forms, and its doctrines, so striking a similarity to those of our own communion. Its constitution is Episcopal; there have always existed in this Church these three orders in the ministry,—bishops, priests, and deacons; and the peculiar powers and duties of each of these orders are essentially the same as with us.

They have a liturgy, which, so far as we can learn, is not unlike our own in its general features; in the arrangement of their ecclesiasti-

cal year, their fasts and festivals, in the responsive use of the Psalter, in the introduction of stated lessons of Scripture, in the repetition of the creed and the LORD's prayer in every service, and in the form of administering the communion, as well as in the usual dress of the officiating minister, we see a remarkable correspondence between the Nestorian and the Protestant Episcopal Church.

The doctrines of the Nestorian Church harmonize, in all important particulars, with those of the reformed evangelical Churches. The doctrine of the Trinity, of repentance toward GOD and faith in our LORD JESUS CHRIST as the substance of Christian duty, and of the holy sacraments, baptism and the LORD's supper, are recognized in the formularies of this Church in a manner similar to that in which they are held amongst us. Picture and image worship, invocation of saints and angels, and prayers to the Virgin Mary, so prevalent in the Romish and Greek Churches, are abhorred by the Nestorians as unscriptural and blasphemous.

The plain of Ooroomiah, 40 miles long by 20 in width, contains about 330 villages, of which 15 are under the spiritual supervision of Bishop Yohanna, comprising 20 priests and 40 deacons. The more ancient churches are built of stone. The records of one of these go back about 1200 years; and another, in the town of Ooroomiah, is said, by tradition, to have been founded by the wise men who went from the East to Jerusalem, when the Saviour was born, and were led by the star to Bethlehem.

It is also a current tradition that Christianity was established in this part of Asia by St. Thomas the apostle; and this is by no means improbable, as the church ritual of the Nestorians frequently refers to this disciple, and many of their churches are called by his name. For many centuries, the Nestorians were a powerful and zealous Christian people. In the middle ages they were especially renowned for their missionary enterprise; between the years 636 and 781, no less than 70 missionaries from this Church, whose names are still preserved, labored in the empire of China; the Gospel was promulgated in ten provinces, and all the cities were supplied with churches. Ecclesiastical historians say there is conclusive evidence that as early as the seventh century, China contained numerous Christians, over whom presided, during several subsequent centuries, a Metropolitan sent out by the patriarch of the Nestorians. The Nestorian interpreters of the Scriptures, in the sixth century, are said to have been the best any where in the Christian Church at that period, as they, and they alone, searched for the true sense of the inspired words. 'The missions of this Church in central and eastern Asia continued from about the third century to the sixteenth. The more active periods of their missions were from the seventh to the middle of the thirteenth centuries; a long period of time, evincing great perseverance, and showing, one would think, that the true spirit of CHRIST must have been at least one of the grand actuating motives.'*

But, during the last 1000 years, they have suffered persecution, oppression, and even martyrdom itself, in propagating and defending the doctrines of the Gospel of CHRIST. During this long period of distress and trials, trodden down and impoverished both by the Persian and Turkish Mohammedan, they have been gradually reduced to their present condition of poverty and comparative ignorance. Copies of the Scriptures were scarce, and the art of printing being unknown, they could be multiplied only by the laborious process of writing with the pen. Besides which, what few copies of the Bible were in use among this people were written in their ancient language, and not in their spoken tongue; the vernacular language not having been reduced to a written form till since the visit of the American missionaries. All the prayers and offices of the Church were therefore, of necessity, in the ancient tongue.

The old churches, erected when this people were strong and flourishing, which still remain standing, are built of stone, and are of considerable size; but, during the 1000 years of their sufferings and oppression, they were driven from one mode of erecting churches to another, till they finally built them of mud and clay, without floors, and with little or no furniture, or outward emblems of religion, except a simple cross laid upon the Scriptures, a stone font for the baptism of their infant children, and an altar for the communion. These buildings are small, with a single door but three feet high, and two feet wide, so that the only entrance is about the size of the doors of our pews. This was a matter of necessity, as, had the doors been larger, the Mohammedans would have used the churches to shelter their horses and cattle. In the place of windows, there are small openings in the walls, too narrow for thieves and enemies to enter.

When it is remembered that very few of this people possess any portion of the word of GOD, that even their churches are supplied only with parts of the sacred Scriptures, and that the means of education have been exceedingly limited, it is not surprising that many of the priests are very ignorant, and a large portion of the people unmindful of the holy law of GOD. Sabbath-breaking, intemperance, falsehood, and other vices, prevail amongst them; and this interesting Church, this remarkable relic of Christianity, seemed fast verging into moral darkness, when the American Christian missionaries, with the light of the Bible in their hands, were guided by an unseen, but ever watchful and overruling Providence, to their isolated abode.

In 1833, the Rev. Mr. Perkins and his wife were sent by the American Board of Commissioners as missionaries to the Nestorians in Persia. Having crossed the Atlantic, and passed through the Mediterranean and Black Seas, after stopping awhile at Constantinople, on their way, to Trebizond, about 600 miles east of that city, they left the sea, and took up their perilous journey of 7 or 800 miles by land. The details of this journey, as given by the missionary, furnish a striking picture of the perils often encountered by those devoted servants of CHRIST who take their lives in their hands, and go forth to carry the Gospel to souls ready to perish.

It was between midnight and morning when Mr. Perkins reached the village of Galivan, where Bishop Yohanna resided. The inhabitants were asleep, but the bishop, immediately, on being informed of the arrival of a Christian missionary from America, an event he had been led to anticipate after the visit of Messrs. Smith and Dwight, ran out into the yard, while it was yet dark, to meet him. From that time to the present, he has continued to be a firm and devoted friend to the missionaries.

During seven years, the zealous missionaries of the American Board have been laboring among this people; and we learn, with pleasure, that they have not interfered, in any way, with the religious practices of the Nestorian Church, and those under their immediate charge are left free to attend the stated worship of their sanctuaries, and to observe the fasts and festivals of their Church. Their aim is, simply to impart religious knowledge from the pure word of GOD; to revive the slumbering piety of the Church, and impart useful secular learning. They do not wish to impair the liturgy of the Church, nor to disturb its ecclesiastical organization; but they intend to give them their Prayer-Books in a language which they understand, and to infuse into the bishops and clergy more of the Spirit of CHRIST.

Among the first steps taken by the missionaries, was the reduction of the common language of the people to written characters. In this work, Mr. Perkins was greatly aided by Bishop Yohanna and Priest Abraham. When they had accomplished this important object, a printing press had reached them, and we are told nothing could exceed the delight of the Nestorians when they saw the first page of the Gospel of JESUS CHRIST come out from the press, printed in a language familiar to all. The New Testament was soon struck off, and an abundant supply will now be furnished to those who never before possessed this invaluable treasure, the merchandise of which is better than the merchandise of silver, and the gain thereof than pure gold. And though all this was accomplished by Christians of another name, and who are worshippers under other forms than ours, we trust that we are not incapable of honoring their pious zeal and liberal sacrifices, and of rejoicing over their eminent success.

It gives us pleasure to add, that our own Church has not been altogether unmindful of the spiritual necessities of the decayed and decrepit Christian Churches of the East. In the year 1826, the foreign committee of the Domestic and Foreign Missionary Society of the American Episcopal Church despatched the Rev. Mr. Southgate on a missionary exploring tour in Armenia, Persia, and Mesopotamia. In the course of his travels, he visited Ooroomiah, passed a week in the house of the missionaries, and there became acquainted with Bishop Yohannah, of whom he makes honorable mention in his published journal. Mr. Southgate speaks in high praise of the judicious and successful course of evangelical labor pursued by the missionaries at Ooroomiah. And allow me here to recommend to the members of this parish the perusal of the interesting and instructive narrative of his tour through Armenia, Kurdistan, Persia, and Mesopotamia. If our people would be at more pains to inform themselves as to what is actually doing in the missionary field, there would be many more prayers offered, and far more liberal contributions made for this great work of evangelizing the world.

In reviewing what has been done in behalf of the Nestorians, a writer asks, "Is it not most remarkable, in the course of Divine Providence, that a Church, in the interior regions of Asia, which, for so many centuries, was one of the most distinguished spiritual lights of the world, should now be in the process of reillumination by means of a mission from a continent, of the existence of which no one of the long succession of Nestorian missionaries had a thought? The light of the Gospel, having visited the ends of the earth, is travelling back to the centre, where it had been extinguished. The object of the mission to the Nestorians, however, is not merely the restoration of the Gospel to that people. It is expected, through the divine blessing, to renew their missions to the countries in Central Asia. What is needed among them is a pious, well-educated priesthood. Let there be such a priesthood, and let Mar Elias, the present patriarch, and his successors, feel as did the patriarch Timotheus a thousand years ago, and let his bishops feel as did those whom Timotheus sent forth, and we shall need to send but few missionaries into Central Asia from these western shores. We shall find them nearer the field of action; oriental men, with oriental habits and manners, better fitted than men from this western world to win their way to the hearts of an oriental people."

We have abundant testimony of the impressive and pungent manner in which Bishop Yohanna preaches the Gospel in his native language to the people of his charge, and urges upon them, with power and eloquence, the performance of every Christian duty. It would be extremely gratifying, if the bishop would venture, with his limited knowledge of the English tongue, to address a few words to his fellow Christians here assembled, in whose behalf, as well as in behalf of our own right reverend bishop, I again greet him with a cordial welcome to this sanctuary, and to this sacred altar of the LORD.

Bishop Yohanna then rose in the chancel, and responded as follows:

"My dear friends and brethren in CHRIST, I rejoice that GOD has given you so many blessings. We live among Mohammedans in Persia. GOD permits them to oppress us and bear us down on account of our sins, as he permitted the heathen to carry the Jews into captivity in Babylon. GOD heard their prayers and delivered them. May GOD hear the prayers of the poor Nestorians, and give us more and more light for our souls.

Ten years ago we knew nothing of your country. Missionaries came and told us that American Christians would send us missionaries to come and live among us, and make books for us, and keep schools for our children. We waited two or three years, when Mr. Perkins and his wife came to our country.

We are poor, and our people are ignorant. We have only few Bibles, and our Bibles are in the old language in our churches. Our people have no Bibles in their houses. Our Bibles are not printed, but written with the hand, and one whole year to write one Bible. In your happy country, one Bible printed in one or two hours. Our Prayer Books are written with pens like our Bibles, and they are few. Our people have no Prayer Books, only the ministers of our churches.

Mr. Perkins come and live in our country seven years. He made Bibles for us in our spoken language, and soon our people will have Bibles in their houses. GOD be praised for the kindness of American Christians. When Mr. Perkins come home to America, I wish to come with him and see such good Christians as live in this country. I am well pleased with this happy land. GOD has blessed you with plenty of Bibles and good churches. Our churches are small, and built with mud. Some old churches are built with stone, and thirteen hundred years old, one hundred years before Mohammed. Our Church is from the apostles of our LORD JESUS CHRIST, and I am happy to find it like your Church. We have bishops, priests and deacons. Our Prayer Books are like your Prayer Books. We have the communion of bread and wine as you do. We have baptism in the name of the Father, Son, and Holy Ghost. We keep the Sabbath on the first day of the week. We keep Christmas on the same day as you. We keep the forty days of Lent. We keep the day when CHRIST was crucified; the day when he rose from the dead; the day of his ascension to heaven, and the day when the Holy Ghost came down from heaven. We believe in Father, Son, and Holy Ghost, three persons and one GOD, as your Church. We teach repentance, and forgiveness of sins, by JESUS CHRIST, who takes away the sins of the world.

I am glad to meet you, my dear friends and brethren, at this holy communion. Let us all remember the dying love of our Saviour, JESUS CHRIST. In him we are all one. O, let Christians love each other as CHRIST loved us, and died for us. Let Christians do good to each other when they can.

I have many things to say, if I could speak more plain your language, but I cannot yet speak plain. I am happy to meet a brother Christian bishop at this holy communion of the body and blood of CHRIST. May he long live among his happy churches, and may we at last meet together in heaven. May GOD bless him. May GOD bless my young brother in CHRIST, who is your minister. May GOD bless you all, my dear friends and brethren, for CHRIST's sake. Amen."

The communion was then administered by the Rt. Rev. Bishop Griswold, when several of our clergy, and a large number of communicants, united in receiving the sacrament in company with this interesting representative of the Nestorian Church.

The question has been asked, whether, in addition to the many points of similarity between the Nestorian and the Protestant Episcopal Church, there is any ordinance existing among the Nestorians, corresponding to our rite of confirmation. We learn, from Bishop Yohanna, that all their children, without any exception, are baptized in infancy, and that, upon their reaching "years of discretion," those whose religious character is such as to qualify them to receive the communion, are brought to the bishop, to be blessed with "the laying on of hands."

The question has also been asked, whether the belief of the Nestorian Church, as to the leading and fundamental doctrines of the Bible, especially the Trinity, were the same previous to the residence of the missionaries among them, as they are now. "Yes," says Bishop Yohanna, "our religion always the same. American missionaries find us weak and poor, and they help us. They make plenty Bibles for our people. They speak good to us. But they no bring our religion from America. No, never, never. Our religion, *old* religion." The missionaries found the Nestorian Christians with churches, and Bibles, and a liturgy in their churches, but their Bibles and Prayer Book being in the *old* Syriac language, not spoken or understood by the people, but only used and explained by the bishops and priests, they first reduced the *spoken* language to writing, using the Syriac characters for this purpose, and then commenced printing the *Bible* for general and extended use. The next work which the missionaries intend to do, is to print the *liturgy* of this Church, so that the people may have it in their modern tongue; and, in the mean time, they are establishing schools for the instruction of their children in the various useful branches of knowledge. Like the good Samaritan, they are administering to the distressing necessities of this interesting people. Their object seems to be to *build up and strengthen* the Nestorian Church, and not to disturb a single stone in this venerable fabric. Therefore, notwithstanding the Nestorians adhere with great strictness to their peculiarities of worship and Church government, still, most gladly did they welcome the missionaries from the American Board to their aid, when they found the object they had in view was such as that described.

For seven years have they proved the honest sincerity of their American Christian friends, and the untiring faithfulness of their labors. Words cannot express the feelings of gratitude which Bishop Yohanna entertains towards the missionaries with whom he has been in daily intercourse during their residence in his country.

We find it is matter of great astonishment to him that there are so many to be found in this land who deny the doctrine of the Trinity. "I am amazed," he says, "that, with the Bible in their hands, any should doubt the divinity of CHRIST. The Nestorian people are employed in agriculture, and as shepherds, and the clergy, including the bishops themselves, all cultivate the soil, working (like Paul) with their own hands, and are therefore but little or no expense to their churches.

Bishop Yohanna is evidently a man of quick perception, of a lively mind, and is remarkable for great simplicity of manner. His heart seems to be warmly enlisted in the cause of his divine Master; his knowledge of the Scriptures is accurate, and he is always ready with "a word in season," adapted to benefit those with whom he comes in contact.

We have been highly gratified with his conversation, and trust that his visit to this country may be the means of awakening a wider and deeper interest in the spiritual welfare of the oppressed and decayed churches of the East.

* Missionary Herald.

From the British Critic of January, 1842.

NOTICES OF BOOKS.

We earnestly ask our readers' attention to two very important pamphlets just published on a very important subject. Mr. Hope's "Bishopric of the United Church of England and Ireland at Jerusalem Considered," and Mr. Palmer's "Aids to Reflection on the seemingly double character of the Established Church with reference to the Foundation of a Protestant Bishopric at Jerusalem."

The Rev. William Goode, the author of several publications against Dissenters, and some Tracts on Church Rates, has published, under the title of "The Divine Rule of Faith and Practice," a most ponderous mass of strictures upon the Tracts for the Times, &c., which will perhaps be a lasting monument of the writer's industry, but is as little in place in modern controversy, as the millstones and landmarks, which the Homeric warriors used in an extremity to heave against one another, would be in the warfare of these days. Mr. Goode, to do him justice, appears very learned in the Tracts for the Times, and in some of the articles that have appeared in the Review. At first, we even thought that several of them could, if lost, be entirely replaced from his pages. The line of argument may be seen from the first items in the table of contents: "All Divine revelation demands our implicit faith and obedience.—In a revelation of truths above our comprehension, demanding our faith, we are bound to require sufficient evidence of its divine origin.—This we must do *individually*, because we are to be judged as individuals," &c.

"The Seven Sermons preached at the Consecration and Re-opening of the Parish Church of Leeds," with many particulars of that remarkable occasion, is a very elegant volume, got up with great ecclesiastical effect, and sold for the benefit of the Building Fund. Under the disguise of this elegance are some striking and even powerful sermons.

DIED,

At Philadelphia, on the 12th ult., Valentine Haight, infant son of the Rev. Benjamin O. Peers.

CALENDAR.

MARCH.

13. Fifth Sunday in Lent.
20. Sunday next before Easter.
21. Monday before Easter, }
22. Tuesday before Easter. }
23. Wednesday before Easter. } Passion Week.
24. Thursday before Easter. }
25. GOOD FRIDAY, and Annunciation of the Blessed Virgin Mary. }
26. Easter-Even.
27. EASTER-DAY.
28. Monday in Easter-Week.
29. Tuesday in Easter-Week.

APRIL.

3. First Sunday after Easter.
10. Second Sunday after Easter.
17. Third Sunday after Easter.
24. Fourth Sunday after Easter.
25. St. Mark the Evangelist.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of Brooklyn. Thursday, March 3, consecrated Emmanuel Church. The Instrument of Donation by the Vestry was presented to the Bishop by Mr. Woodward, Senior Warden, and read by the Rector, the Rev. Kingston Goddard. The Sentence of Consecration was read by the Rev. Lot Jones, Missionary in charge of the Mission Church of the Epiphany, New York; and the Morning Prayer by the Rev. Benjamin C. Cutler, D. D., Rector of St. Ann's Church, Brooklyn, assisted by the Rev. James Milnor, D. D., Rector of St. George's Church, New York, who read the Lessons; and the Sermon preached by the Right Rev. William H. De Lancey, D. D., Bishop of Western New York.

City of New York. Fourth Sunday in Lent, March 6, confirmed 23 in the French Church du St. Esprit.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn*, A. M.; Zion Church, *New York*, P. M.

First Sunday after Easter, April 3, St. Philip's Church.

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, April 24, St. Mary's Church, *Brooklyn*.

NOTICES.

The Mission Church of St. Matthew, in Christopher street, between Bleecker and Fourth, will be consecrated to the service of Almighty GOD, on Tuesday next, the 15th inst., by the Rt. Rev. Bishop Onderdonk. Service to commence at half past 10, A. M. A collection will be made to assist in defraying the expense of fitting up the church.

N. B. The clergy are requested to meet in the Lecture room adjoining the church, where the procession will be formed.

March 12.

The Rev. Dr. Hawks will preach in Emmanuel Church, city of Brooklyn, on Sunday evening next. A collection will be taken to aid in the purchase of the church edifice on Clinton Avenue, in said city.

March 12.

ORDINATION.—Bishop Onderdonk purposes holding an ordination in Emmanuel Church, Brooklyn, on Thursday next, the 17th inst. Services to commence at half past 10 o'clock, A. M. March 12.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sum for the poor:

From two young ladies of St. Clement's church, $4.

Further donations are much needed and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 23 Ann street; Mr Sparks, 111 Nassau street, up stairs; or at the residence of the Missionary, BENJAMIN EVANS, 360 Broome street.

March 9, 1842.

CITY MISSION.

The treasurer of the N Y P E City Mission Society acknowledges the receipt of the following sums, since February 1st, 1842.

From Hiram Ketchum $20, Mrs Ferris, by Dr Berrian, 5, S Cambrelleng 25, I J Greenwood 1, Miss F Cottenet 10, Benjamin Armitage 5, Mrs Shered 3, J N B Middleton 5, Miss Wilkes 5, Mrs Colden 5, Miss L Troup 5, cash 1, Miss S A Moore 5, N F Moore 5, Cash 3, C W Sandford 5, B Lord 5, E N 2, Miss Mc Leod 5, Mrs Auchmuty 5, cash 4, J S Aspinwall 20, Mrs M R Burke 15, Miss M Duffie 10, Mr Richmond 3, J H T 10, Mrs Banyers 20, F Schuchardt 5, Miss Ward 2, Miss E M'Loed 5. From Rev J H Taylor, D D, the collection in Grace ch, 6th inst, $324. Total amount, $543.

LEWIS PHILLIPS, Treasurer, 54 Wall street.

March 9, 1842.

TRINITY CHURCH GALVESTON.

The Rev Benjamin Eaton desires to acknowledge the receipt of $126 81, from Christ ch, Mobile, Ala, for the Church at Galveston.

March 9, 1842.

ST. PAUL'S CHURCH, FLINT, MICHIGAN.

The following sums have been received by the subscriber for the purposes of his mission since his last acknowledgment, viz:

Amount received from Rev Dr Cutler, St Ann's ch, Brooklyn, $18 27; Mr Henry Bear, $2; from a lady in Broadway, towards a set of communion plate for said church, $7; a gentleman who signs himself, "from the country," $5; from a lady, sent in a note to Messrs Swords, Stanford & Co, $10; Mr Stevens, of Richmond, $5.

DANIEL E. BROWN, Rector, St. Paul's Church, Flint, Michigan.

New York, March 8, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Bailey J Hathaway, annual, $2. Mrs Hillyer, $4. W L Rushton, annual, $5. Total amount, $11.

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer, THOMAS C. BUTLER, Agent, At the Depository, 28 Ann-street.

New York, March 9, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs Hillyer, $2. Rev Homer Wheaton, to constitute himself a life member, by the hands of Rev Sheldon Davis, $10. Total amount, $12.

☞ Just published a Tract on "The Duty and Benefits of Fasting."

Donations and subscriptions thankfully received by THOMAS BROWNING, Treasurer, THOMAS C. BUTLER, Agent, At the Depository, 28 Ann street.

New York, March 9, 1842.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received as follows:

By Daniel Le Roy—sundry donations, $45; by James S Aspinwall—sundry members of Ascension ch, $60; from J R Van Rensselaer—a lady 2, do 1, do 1, do 1; from W G Williston 1, B S Thomas 2, C Dubois, jr, 1, N Babcock 1, Miss Duffie 2, Mrs M R Burke 2, Francis Whiley 1, Geo A Jarvis 3, W P F 2, Dr Francis 1, Dr Moore 2, W F 1, P Lorillard jr, 3, J Gallice 1, E B Little 5, Mrs Lohman 1, W Barnwell 2, Jacob R Le Roy 25, P E F Mc Donald 5, A B Mc Donald 2, J Parker 3, C S Benedict 5, T B S 1, Mrs J C Babcock 2, D H Burtnell 1, John W Mitchell 1, Augustus Wheeler 3, Dr John Punnett 1, Wm N Seymour 5, Dr S C Roe 1, Wm S Hill 1, a lady 50 cts, Dr Fitch 1, Edward Johnson 1, Joseph A Baker 3, J C Buchanan 1, Geo K Bowdoin 1, Thomas H Newbold 1, Edward A Le Roy 1, Wm H Deming 2, Governeur Morris 1, Haynes Lord 3, R H Hopkins 5, Miss Francis E Henry 1, Master L B Henry 1, J Jones 2. Total, $221 50.

CHARLES TOMES, Treasurer.

March 9, 1842.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 2d inst., has received the following contributions, viz.

From Christ Church Female Missionary Society, Middletown, Con. for Bishop Kemper's mission, $15; for Prairieville mission, as a small tribute of respect for its primitive and apostolic character, by the hands of the Rev Dr Jarvis, rector, $20. Total amount, $35.

THOMAS N. STANFORD, Treasurer, 152 Broadway.

New York, March 9, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Through Rev L M Purdy, from Christ ch, Hampton, N Y, $3 21; St John's ch, Poultney, Vt, $1 84—$5 05. Through H Trescott, Esq, R A, Charleston, S C, from Mrs A J, $10, Mrs J A T, $6, of St John's ch, for Africa, per Rev Thomas Young—$16; from colored communicants of St John's ch, per do, $4 15; Missionary Lecture, St Stephen's ch, per Rev T C Dupont, $6 50; Bible Class, St Stephen's ch, $12 50; Church offerings St Stephen's, $5; Church offerings, Christ ch, Weltown, per Rev J B Gallagher, $13 25; from the same, for Texas, $5; from a communicant of St David's ch, through Rev J W Myles, $50; Claremont ch, Statesburg, per Rev Mr Comerse, $5—$117 40. Through Rev J H Coit, from Trinity ch, Plattsburg, $20. From a lady of St James' Parish, Wilmington, N C, for China, $5. Total, $147 45.

J. SMYTH ROGERS, Treasurer.

New York, March 9, 1842.

ORGANIST.

WANTED, by a young gentleman, a situation as Organist. He is well qualified and can give the most satisfactory references. He is blind, and has no other means of obtaining a living. Address "ORGANIST," at the office of the Churchman.

March 12.

A LADY is desirous of obtaining a situation, in a family residing in the country, to instruct young children. She would endeavor to render herself an useful and agreeable member of the family who should receive her. No compensation but her board required. Any one wishing to avail themselves of such service will please address A. M., at this office. Most respectable references will be presented.

March 12—2 $

Eligible opportunity for a person desirous to take charge of a FEMALE SEMINARY.

THE large and elegant house now occupied as a Female Seminary, at No. 168 Duane street, will be to let on the first of May nex. To a competent person this establishment offers the most flattering inducements. It has been in a flourishing condition for several years, enjoys a great reputation, and has a large number of scholars. The house is very large—contains twenty sleeping apartments, two parlors, a large school room in the rear, and is replete with great conveniences for a school or large boarding house. It will be let or leased for these purposes.

For terms apply to JOHN MISSING, 164 Duane st.,

Or WM. H. BELL, Counsellor at Law, 142 Fulton st.

March 12—3t

TO THE CLERGY, STUDENTS, &C.

D. APPLETON & CO., 200 Broadway, have the pleasure to announce to the Clergy, Students, and Laity of the Episcopal Church, their intention of publishing, about the 1st of May ensuing, the following sterling works:

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury, with the collection of Records, and a copious index, revised and corrected with additional notes, and a preface calculated to remove certain difficulties attending the perusal of this important history, by the Rev. E. Nares, D. D., Regius Professor of Modern History in the University of Oxford, with a frontispiece, and twenty-two portraits finely engraved, in four elegant 8vo volumes.

An Exposition of the Thirty nine Articles of the Church of England, by Bishop Burnet, with an appendix containing the Augsburg Confession, Creed of Pope Pius IV., &c., revised and corrected with copious notes and additional references, by the Rev. James R. Page, A. M., of Queen College, Cambridge, in one elegant 8vo volume.

Bishop Pearson's Exposition of the Creed, with an Appendix, containing the principal Greek and Latin Creeds. Revised and corrected by the Rev. W. S. Dobson, M. A., Peterhouse, Cambridge, in one elegant volume, 8vo.

*** The above valuable works have been the acknowledged standards on their several subjects, for nearly two centuries. They are severally edited by eminent divines of the Church of England, with Explanatory Notes, &c., thus rendering them of greater value than heretofore.

It is the publishers intention, to issue them on fine white paper, with a clear and distinct type, confidently trusting on the patronage of the clergy and laity for a reimbursement of the outlay.

D. A. & Co. have recently published: A Treatise on the Church of Christ. By the Rev. Wm. Palmer, A. M. Edited by the Rt. Rev. Bishop Whittingham, of Maryland 2 vols. 8vo.

Also, The Early English Church. By the Rev. Edward Churton, with a Preface, &c. By the Rt. Rev. Bishop Ives, of North Carolina. 1 vol. 16mo.

N. B. Any Episcopal paper in the United States, who will insert the above advertisement entire, six times, and send the paper containing the same to the publishers, shall be entitled to a copy of either Bishop Burnet on the Thirty-nine Articles, or Bishop Pearson on the Creed.

March 12—tf

To the Episcopal Clergy in the United States.

BOOK FOR EVERY FAMILY.

THE FAMILY PRAYER BOOK, OR THE BOOK OF COMMON PRAYER,

And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.

BY THOMAS CHURCH BROWNELL, D. D. LL. D., Bishop of the Diocese of Connecticut.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged,	5 50
Philadelphia sheep, library style,	5 00

About five hundred, copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions or the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by

ALEXANDER V. BLAKE, 54 Gold street, New York.

March 12.

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston*.

New York, Oct 30, 1841.

CHURCH AND PARLOR ORGANS.—GEO. JARDINE, *Organ Builder*, Anthony-st, next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

A PEW, eligibly situated in the north aisle of St. Paul's Chapel, for sale low. Inquire at 194 BROADWAY.

March 12, 1842

IMPORTATION OF EUROPEAN BOOKS.

WILEY & PUTNAM respectfully announce to the Literary Public, that their arrangements for importing English and other Books are fully matured by the facilities afforded by their London Agency, established some years since, and conducted by Mr. Putnam, at Stationers' Hall Court, Paternoster Row, and they are thereby enabled to execute all orders entrusted to their care, with the utmost fidelity and despatch.

As they are in constant communication with the various Publishing Houses established on the Continent of Europe, they are enabled to undertake with certainty the supply of all books published in France, Germany, Italy, Spain, &c.; and in addition to this, a well selected stock of Classical and other Books in the languages of those nations is constantly kept on hand.

The want of the facilities enumerated above has long been felt, and it will scarcely be necessary to point out all the advantages which they offer to Universities, Colleges, Public Institutions, Professional Gentlemen, and Men of Letters. It will be sufficient to observe that there is no other Establishment peculiarly devoted to the same branch of business, or maintaining so frequent a communication with the Book-markets of Europe.

*** Single copies of European Books imported with the same care and despatch as larger quantities.

WILEY & PUTNAM'S "Literary News-Letter and Monthly Register of New Books, Foreign and American," will be forwarded by mail, gratis, to any furnishing their address.

No. 161 Broadway, New York.

March 5—tf

NEW BOOKS.

CHAPTERS ON CHURCHYARDS.—By Mrs. Southey, (late Caroline Bowles.) *Contents.*—Churchyards.—Broad Summerford.—The Haunted Churchyard.—Andrew Cleaves.—The Grave of the Broken Heart. 1 vol. 12mo.

HINTS TO MOTHERS on the management of their health during pregnancy and in the lying-in-room. By Thomas Bell, M. D. Reprinted from the third English edition, with additions by an American Physician. 1 vol. 18mo.

Ancient Spanish Ballads, Historical and Romantic. Translated, with Notes, by J. G. Lockhart, Esq.—new edition, revised, with a Preliminary Essay on the Origin, Antiquity, Character, and Influence of the Ancient Ballads of Spain; and an Analytical Account, with specimens of the ROMANCE OF THE CID. 1 vol. 8vo.

WAR AND PEACE; The Evils of the first, and a plan for preserving the last. By William Jay. 1 vol. 12mo.

"We daily make great improvements in natural, there is one I wish to see in *moral* philosophy—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats.—*Franklin.*

Lectures on Agricultural Chemistry and Geology Read before the Durham County Agricultural Society and the Members of the Durham Farmers' Club. By James F. W. Johnston, Professor of Chemistry and Geology in the University of Durham. 1 vol. 12mo.

NEARLY READY.

The Zincali; or, an Account of the Gypsies of Spain: with an Original Collection of their Songs and Poetry. By George Borrow, late Agent of the British and Foreign Bible Society in Spain. 1 vol. 12mo.

WILEY & PUTNAM, Booksellers, Publishers and Importers, 161 Broadway.

March 5.

THE BRITISH MAGAZINE.

FOR sale at the office of the Churchman, a set of this work from Jan. 1841.

This is one of the most popular of the English magazines connected with the Church of England, and the numbers for the present year are particularly valuable, as containing a set of Diocesan Maps for the Kingdom of Great Britain.

The numbers now offered for sale, are offered at a considerable discount from the importation price.

Feb. 26. 2t.

ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHROEDER, D. D., *Rector.*

THE Spring Term of this institution for the education of young ladies, will commence March 15th. Circulars may be had at No. 28 Ann st., New York.

Feb. 22—3t J. F. SCHROEDER.

A YOUNG LADY

WISHES a situation in some school, as an assistant, (either public or select.) She is qualified to teach the English branches, and music on the piano forte.

By calling on the advertiser, satisfactory references (if required) can be given. Application to be made at the office of the Churchman. Feb. 26—3t.

MONUMENT OF BISHOP HOBART.

THE original model of the splendid Marble Monument of Bishop Hobart, in Trinity Church, made of Plaster Paris, and of same dimensions; by Bale Hughes. For sale at 77 WASHINGTON ST.

Feb 26—1m$

BARTLETT & WELFORD

HAVE just received from the Oxford University, and Clarendon Presses, a fresh supply of the following standard and Theological works.

Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.

Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.

Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.

Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.

Cardwell's Documentary History of the Church of England. 2 vols. 8vo.

Cardwell's Conferences concerning the Common Prayer, 8vo.

Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.

Comber's (Dean) works on the Liturgy, &c. 8vo.

Common Prayer—the two books of Edward VI. 8vo.

Cranmer's Works. By the Rev. H. Jenkins. 4 vols. 8vo.

Douglas' Criterion of Miracles. 1 vol. 8vo.

Homolies of the Church. New Edition, with the Canons. 8vo.

Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.

Horbery's Works. 2 vols. 8vo.

Jones' Canon of the New Testament, 3 vols. 8vo.

Laud's Conferences with Fisher the Jesuit. 8vo.

Rev. C. Leslie's Works. 7 vols. 8vo.

Lewis' Antiquities of the Hebrew Republic. 3 vols. 8vo.

Palmer's Origines Liturgicæ. 2 vols. 8vo.

Archbishop Sharp's Works. 5 vols. 8vo.

Dr. South's Sermons. 7 vols. 8vo.

Stillingfleet's Origines Sacræ. 2 vols. 8vo.

Strype's Annals of the Reformation. 7 vols. 8vo.

" Memorials of do. 6 vols. 8vo.

Wall's History of Infant Baptism. 4 vols. 8vo.

The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student.

Catalogues furnished on application.

220 Broadway, under the American Hotel.

February 5, 1842. tf

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, revised and enlarged by the Rt. Rev. Bishop Ives, in one volume. Price $1.

Also, a Catechism, designed to be taught orally, by the same author. Price $1 per dozen.

In press, and will shortly be published, Beckersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co, can be had also of J. A. SPARKS, at the office of the Churchman.

January 22, 1842.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16.

POETRY.

ETERNITY.

One day is with the LORD as a thousand years, and a thousand years as one day.—2 Peter iii. 8.

"DANIEL WULFFER—1617-1685—born at Nuremburg, a professor and minister in that city. The hymn 'O Ewigkeit, O Ewigkeit,' is a serious and pious consideration of, and apostrophe to Eternity, which in the last verse replies to man. The first seven verses, as far as the words 'O lange Freud, O langes Leid,' Wulffer found in an old hymn book, perhaps the Catholic hymn book of Cologne; he improved them, and added the spirited conclusion."

Eternity! Eternity!
How long art thou, Eternity!
Yet onward still to thee we speed,
As to the fight th' impatient steed,
As ship to port, or shaft from bow,
Or swift as couriers homeward go:
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
As in a ball's concentric round
Nor starting point nor end is found:
So thou, Eternity, so vast,
No entrance and no exit hast:
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
A ring whose orbit still extends,
And, ne'er beginning, never ends;
"*Always*" thy centre, Ring immense!
And "*Never*" thy circumference:
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Came there a bird each thousandth year,
One sand-grain from the hills to bear,
When all had vanished, grain by grain,
Eternity would still remain:
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
As long as GOD shall GOD remain,
So long shall last hell's torturing pain,
So long the joys of heaven shall be;
O long delight! long misery!
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
O Man! let oft thy musings dwell
Upon the dreadful woes of hell;
Oft on the saints' all glorious lot,
For both shall last when time *is not*:
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
The thought of thee in pain, how dread!
In joy how bright thy prospects spread!
For here GOD's goodness glads our eyes,
And there his justice terrifies:
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Who here lived poor and sore distress'd,
Now truly rich, with GOD doth rest!
With joys consoled for all his ill,
He lives to praise GOD's goodness still:
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
A moment's pleasure sinners know,
Through which they pass to endless wo;
A moment's wo the righteous taste,
Through which to endless joy they haste:
Mark well, O man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Who looks to thee alone is wise,
Sin's pleasures all he can despise:
The world attracts him now no more,
His love for vain delights is o'er:
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
Who thinks on thee speaks thus with GOD:
"Here prove me with thy chast'ning rod,—
Oh, let me here thy judgments bear,—
Hereafter, LORD, in mercy spare!"
Mark well, O Man, Eternity!

Eternity! Eternity!
How long art thou, Eternity!
"O, Man! I warn thee, think on me,
Think oft on me, Eternity;
For I the sinner's wo shall prove,
And recompense of pious love:"
Mark well, O Man, Eternity!

From the Charleston Gospel Messenger.

ON THE MODE OF ADMINISTERING BAPTISM.

It is not often that we have it in our power to place on our pages, a letter more interesting, and better adapted to effect its purpose, than the following, which has recently been circulated. A like arrangement in all our churches as to the Sacrament of Baptism, we doubt not, would be beneficial.

"*To the Congregation of St. Michael's Church:*

"BRETHREN, BELOVED IN THE LORD:—In the affairs of our Church, I am slow to suggest changes, and principled against all innovations; but I do desire to return to the usages of our forefathers, and the customs of the primitive and universal Church.

"Hence, I have long wished that the *Sacrament of Baptism* were restored to its ancient place and mode of administration—*from a Font, at the door of the Church*; and I am happy to observe, that the arrangement in our place of worship is a plain indication that such was the design of those who have preceded us.

"Your ministers propose, therefore, to carry out that design, by baptizing thus, their own children, and those of any who may agree with them in the view now expressed. If others prefer the comparatively recent habit of baptizing from a small bowl placed on the Communion table, we shall not, under existing circumstances, refuse: only I take this occasion to say, that in none of our sister churches in this city, is there any such practice. Neither is it according to the Rubrics of our own baptismal service, throughout which, you will find, mention is made of 'the Font'—the Sponsors, it is said, must be 'ready at the Font'—the Minister must 'stand at the Font;' and it must be large enough for him to 'dip the child in the water,' if desired.

"All this is in exact agreement with the provisions of the Church in every age. 'Fonts,' says one in high repute among our writers, 'were at first built *near* the church—then in the *Church porch*, and afterwards placed in the church itself, but still keeping the *lower end*, to intimate that baptism is the *entrance* into the mystical Church. In the primitive times we meet with them very large and capacious,'—(See Wheatly on the Common Prayer, chap. vii. § 3.) The same is the testimony of sundry other standard writers, references to some of whom are given below.*

"The use of 'basins' is 'expressly contrary' to an ancient regulation of the English Church, (see Cardwell's Documentary Annals, vol. 1, p. 292,) and is forbidden by Canon XVIII. of said Church; and in that Church the use of Fonts, at the doors, prevailed till lately, and probably in general, to this day; as was the case in St. Philip's Church, if not in our congregation, within the recollection of some only recently deceased.

"Sustained, then, by precedents so near and recent, so general and ancient, and by the opinion of our own bishop, (with whose concurrence I am now acting,) I feel persuaded, that in a matter which confessedly comes within the range of my official responsibilities, you will acquiesce in the propriety of the course to be pursued in the present instance; especially since the one adopted by my predecessor, in removing the Font to the chancel, has been reversed by the Vestry, in compliance with remonstrances from members of the congregation—thus leaving me no alternative but that of going against the rubric, or else baptizing where the Font now stands.

"I fain would hope, that on reflection you will agree with me, not only that in the case of my own child I am constrained to act as proposed, but that so it should be in every case. Yet as I am not unaware of the sensitiveness (commendable, if reasonable) wherewith many regard a departure from the routine of observances, which, though not original nor universal, may be the only ones that they are familiar with; I have deemed it advisable to give you this brief sketch of my reasons for what I am about to do, and for what I hereby advise, but do not insist that all of us should do, viz: that instead of our unseemly and isolated practice of assigning to baptism no appropriate symbol, and of making it a mere appendage to the other sacrament, we restore it to its proper place, and render its administration, once more, emblematic of its design, viz: the admission of the baptized person, through the door, into the sacred fold of the Church of CHRIST.

"Nor, lastly, can I refrain from expressing the conviction that these outward signs, instead of leading you to think less of the inward grace of this sacrament, will, through the blessing of GOD on our other teachings, aid you in seeing into and feeling its spiritual excellence, the qualifications for its saving reception, and the privileges and duties of all who have been given up, or have given others, thus to their only Saviour. Very affectionately, in pastoral faithfulness,

"PAUL TRAPIER.

"*Nov.* 13, 1841."

* See Bishop Sparrow's Rationale, p. 192; Cave's Primitive Christianity, chap. 10, p. 312; Bingham's Antiquities, B viii. ch. vii. § 1 and 2.

From the Englishman's Magazine.

BISHOP WILSON'S VISIT TO ENGLAND.

As a little relaxation from his many labors, he was induced to re-visit England in 1735, where his son, who held the living of St. Stephen, Walbrook, was settled. To one so keenly alive to every tender sympathy, and who had recorded "an excellent wife and four lovely children" among his special favors, this must have been no ordinary pleasure; and the more so, as the bishop had long since lost his wife, together with all his children except his son. Nor would the joy of the son be less on receiving such an honored parent under his roof. True it is, that he had little of worldly wealth to bestow; but as the following letter, found among his papers, proves, he had trained his children in principles, and afforded them an example, far more valuable than the choicest of this world's treasures.

"My Children,—If I do not live to tell you why I have saved no more for you out of my bishopric, let this satisfy you: that the less you have of goods gathered from the Church the better the rest that I leave you will prosper. Church-livings were never designed to make families, or to raise portions out of them, but to maintain our families, to keep up hospitality, to feed the poor, &c. And one day you will be glad that this was my settled opinion; and GOD grant I may act accordingly!

"Remember that the daughter of a priest, if taken in a fault, was to be put to death under Moses' law. (Levit. xxi. 9.)

"I never expect, and, thank GOD, I never desire, that you or your children should ever be great; but if ever the providence of GOD should raise any that proceed from my loins to any degree of worldly wealth or honor, I desire that they will look back to the place and person whence they came: this will keep them humble and sober-minded. But, above all, I desire they will never think themselves too good to be servants."

Thus did this holy man counsel his children. How unlike the maxims of worldly prudence which are usually given, and which generally end in the parent being despised by the children whom, by his advice, he has unconsciously hardened in selfishness, and trained to disobedience!

It was not to be expected that a man like Bishop Wilson—upon whom, as Dr. Johnson truly said, to think with reverence was only to agree with the whole Christian world—could visit England without creating that impression which the moral influence of a good name always more or less produces. On being introduced at court, where he appeared in his usual simple dress, having a small black cap on his head, with flowing silvery hair, and his shoes fastened with leathern thongs instead of buckles, George the Second was so struck with his venerable appearance, that the king rose to meet him, and taking him by the hand, said, "My lord, I beg your prayers." Wherever he went, the people knelt before him and implored his blessing; and more than once he was solicited to remain in England. This offer, however, he rejected, as he had done before, when offered an English bishopric by George I. And it was to this circumstance that Queen Caroline alluded, when the bishop one day coming to pay his duty to her majesty, she observed to the prelates who were near her, "See here, my lords, is a bishop who does not come for a translation." To which he replied, "No, indeed; and, please your majesty, I will not leave my wife in her old age because she is poor."

HIS THOUGHTS OF AN AFTERNOON SERMON.

In 1740 a formal application was made to him for leave to raise a subscription for a Sunday evening lecture, to be preached at Douglas, by a clergyman (afterwards discovered to be of very questionable character) lately come from England. The bishop very properly refused to concede to the request; at the same time assigning the following reasons for the course which he had taken:—

"Sir,—Your scheme, as you call it, if suffered to take place, would be attended with more evil consequences than I have now time to mention, or, I hope, than which you thought of; otherwise you would sure have consulted your bishop before you would have suffered it so much as to have been spoken of. Because, where people have taken a thing into their heads, right or wrong, they will be apt to lay the blame on those that oppose them, and reflect upon their judgment, discretion, or piety; which I expect will be the consequence, because I will not run headlong into your schemes, which would, in a great measure, set aside the express duty of catechising, bound upon us by laws, rubrics, and canons; which, if performed, as they should be, with seriousness and pains in explaining the several parts of the Catechism, would be of more use to the souls both of the learned and ignorant, than the very best sermon out of the pulpit. *This*, I say,—after a serious, plain, and practical sermon in the morning, by a minister of JESUS CHRIST, as you say that gentleman doth, and I believe it,—will answer all the ends of instruction without an afternoon sermon, which, being a novelty in this diocese, may be attended with unforeseen mischiefs, which you yourself may have reason to repent of, and the rest of your brethren have reason to blame you for, if I should be so weak as to comply with your inconsiderate project."

Alas, how would the good bishop mourn over the novelties which now distract his once united and primitive diocese! Above all, how would he have trembled for the Christian rulers who could plan,—ay, and, but for the overawing influence of the bishop's own name, would have completed—the destruction of this diocese! But these are topics which our limits will not allow us to enlarge upon.

HIS THOUGHTS OF PROSELYTES.

On another occasion, he was consulted by the Rev. Mr. Moore on the subject of admitting a Jew into the Christian Church. And here again—so far was the bishop from sanctioning the common practice of the present day, which admits, with the most indecent haste, schismatics, not only to the privileges of Christianity, but to the advantages of a national establishment, thus holding out as it were a premium to dissent,—he observes:—

"Though charity will oblige us to hope well of men's pretences till the contrary appears, yet we ought to be *very careful*, and when their and our own souls are concerned, to be *very cautious* how we receive proselytes. His reasons for his conversion must be very strictly inquired into. He must know very particularly what it is to be a Christian: and the obligation he must lay himself under, as ever he hopes for salvation by JESUS CHRIST. He must be made sensible of the danger he exposes himself to in being a hypocrite in so solemn a change; and the scandal he will give to Christianity, either by a change hereafter, or by leading an unchristian life, &c. *This will take some time to be done as it ought to be*, and therefore we ought to have patience; and he will have patience, if he be sincerely desirous to become a Christian. You would therefore do well to put into his hand some plain exposition of the Church Catechism, to be by him well considered: after that foundation shall be laid, I will, with you, examine him upon the chief articles of Christianity."

If such a course as this were generally adopted, we should less seldom have to deplore the scandal brought upon the Church by men whose desire for admission thereto has arisen from the basest and most interested motives. The facility which is now given to schismatical teachers to receive even holy orders, is one of the most alarming signs of the times; inasmuch as it may be, and, it is to be feared, in some cases has been, made the engine for preaching heterodoxy in the very pulpits of the Church.

HIS DEATH.

The last days of such a man may be easily imagined. He who had performed so faithfully the most important of all human functions, who in prosperity had remained humble, and in adversity was so resigned to the Hand which inflicted it as to record "a fever in 1693—a long indisposition, of which I recovered in 1698; the loss of three children, at such a time as evidently showed the reason of the visitation; the loss of my dearest wife, with a very peculiar circumstance at the funeral, which showed at once the love and justice of GOD;"—he, we repeat, who could record such afflictions as these, which bow down ordinary men almost to despair, among "merciful visitations and chastisements," might well be expected to contemplate death in quietness and confidence.

He died, blessing GOD, and praising him in detached portions of the Prayer Book, on the 7th of March, 1755, in the ninety-third year of his age, and the fifty-eighth of his consecration. He was buried in the churchyard of St. Michael; and it will easily be supposed that the day of his interment was a day of universal mourning. His tenants had been appointed to bear his remains to their humble resting place, but the whole multitude pressed forwards to share such a precious burden. The coffin was made from one of the elm-trees which the bishop had planted soon after his coming to the Isle of Man, and which, a few years before his death, he had cut down, and sawed into planks, to be in a state of readiness to receive his remains.

Such was Bishop Wilson,—a name justly revered by the members of that Church of which he was in his day, and has been since, in sacred language, "a burning and a shining light." Burning indeed, and shining, like the Baptist, in an evil time, he seemed as if a beacon lighted on his small island, to show what his LORD and Saviour could do in spite of man; how he could at will make for himself a dwelling-place upon the waves, and a garden in the barren sea; and, when a nation had fallen into his enemies' hands, could preach to it even off its shores, and be nigh at hand when they would fain leave him "not so much as to set his foot on." The English soil, indeed, had its own witnesses and teachers at the time; but none at once so exalted in station and so saintly in character, so active and so tried in his lifetime, and so influential in his works, as Bishop Wilson. May, to quote the concluding passage of his funeral service preached by Mr. Moore, his memory be dear, and his example instructive, to us all; that so following (every man in his station) the steps of this and all the other saints and servants of GOD, in all virtuous and godly living, we may with them partake in those unspeakable joys which GOD, in his ineffable mercy, has prepared for those that unfeignedly love him, live in his fear, and die in his favor; through JESUS CHRIST, our LORD and Saviour.

From the Englishman's Magazine.

ENGLISH WORTHIES OF OTHER DAYS.

There are few more cheering indications of Englishmen having imbibed the spirit of other days holier than our own, than the increasing contributions, now so general, of private individuals to church building and other charitable purposes. Much, however, as is happily being done in these respects, much more remains to be accomplished, before we can be said to equal the self-denial of our forefathers. This the following anecdotes, illustrative of ancient charity, will show; and we insert them in the earnest hope, that all who have it in their power will follow the good examples here recorded.

Alderman John Whitson was born of obscure parents at Clewerwall, or Clearwell, in the parish of Newland, in the county of Gloucester. It appears that he came to Bristol about the middle of the reign of Queen Elizabeth, and engaged himself as servant to a wine cooper and merchant in Nicholas street. His diligence and honesty soon raised him to the situation of first clerk in the counting house, where the whole weight of business lay on him.

His master dying, he continued to conduct the business for the widow, who rewarded his integrity with her hand. He was now become an eminent merchant, and was chosen a member of the corporate body. He served the office of mayor in 1603, when the plague raged in Bristol, and 2,600 persons died from July 28, 1603, to February 20, 1604. Notwithstanding this great mortality, it appears that he stood to his post, and gave every assistance to the distressed citizens both as a magistrate and a Christian. This circumstance he alludes to, when he says, "My health GOD has graciously been pleased to continue in the midst of contagious sickness; I have seen a thousand fall beside me, and yet the arrow did not come nigh me." He was also mayor of Bristol in 1615, and represented the city four times in parliament. At length, fatigued with public business, he resolved to retire from the noise and bustle of the world, and wrote "The Pious Christian's Farewell to the World and its Vanities."

His annual charities were most extensive; a few of which only there is room to enumerate, namely:—To 52 poor lying-in women, 52*l*; to the Red Maid's Hospital, 120*l*.; to Redcliffe Grammar school, 8*l*. 10*s*. 6*d*.; to Merchants' Almshouse, 26*l*.; to poor Oxford scholars 20*l*.; to poor housekeepers, 52*l*.; to poor widowers, 26*l*.; to St Nicholas' parish, 5*l*.; to the use of merchants and poor tradesmen, interest free, 500*l*. It must be remembered that the value of money was much greater in those days than the present. He was married; and died in 1629, aged 73 years. He was buried in St. Nicholas' Church.

Edward Colston was another of the Bristol worthies. He was eldest son of William Colston, mayor and alderman, born Nov. 2, 1636. He was a very successful merchant—he never insured a ship, and never lost one—and acquired a very large fortune, the principal part of which he expended in doing good. Having been chosen to represent this city in parliament, and his business in London increasing, he removed thither. He sent 3000*l*. at one time, by a private hand, to free the debtors in Ludgate prison, London. At another time, he sent 1000*l*. to relieve the poor at Whitechapel. He annually freed debtors for small debts in Whitechapel prison. (It appears to have been much more the custom formerly than it is now to perform the Christian duty of setting prisoners free; rich merchants would give large sums to ransom slaves from the Turks.)

His partiality and great benefactions to Bristol are well known. The following are amongst them:—An almshouse in St. Michael's Hill for twelve men and twelve women, 8500*l*.; six sailors to be maintained in the Merchants' Almshouse, King Street, 600*l*.; a school for forty boys in Temple Street, 3000*l*.; rebuilding boys' hospital in College Green, 500*l*.; for adding six boys thereto, 1500*l*.; to the Mint Workhouse, 400*l*.; an hospital for a master, two ushers, a catechist, and one hundred boys, 40,000*l*.; for apprenticing of boys, 1200*l*.; for repairing different churches, 1230*l*.; for reading prayers at All Saints every Monday and Tuesday morning, 140*l*.; for twelve sermons at Newgate, 120*l*.; for fourteen sermons in Lent, 400*l*. There are many others besides.

What adds greatly to his character is, that he performed his principal charities in *his lifetime*. He was indeed a burning and a shining light; and furnishes a bright and eminent example to the opulent in all ages. When some of his friends urged him to marry, his usual reply was, "Every helpless widow is my wife, and her distressed orphans my children." He was sincerely and zealously attached to the Church of England, as appears by his endowments. He died at Mortlake in Surrey, Oct. 11, 1721, and was buried at All Saints' Church in Bristol. In these days of wealthy merchants and manufacturers, and urgent want both of schools and churches, it may be useful to record the names of men like these.

Nor must we forget to mention, amongst the benefactors of Bristol, the munificent founder of St. Mary's Church, Redcliffe—William Canynges. This church is acknowledged to be the handsomest parish church in the kingdom, and is well worthy the wealth and importance of the city; being, in fact, a much finer structure than the cathedral itself. It is of ancient foundation; but having been injured in a storm, it was rebuilt in its present munificent form by the above-named William Canynges about the year 1446.

It was much defaced by the puritans at the time of the great rebellion, who tore down many of the ornaments, and the lofty pinnacles round the church, which were curiously carved, and added much to its external beauty; while, in the inside, they stole the brass plates from the monuments, broke down the fine organ, and, getting together the Prayer Books and Homilies, and even the Bibles, cushions, and cassocks, they made a bonfire of them, as the funeral pile of the church, and parading with streamers made of the surplices cut into flags, and blowing the organ-pipes, they marched in triumph through the streets. Such were the irreverent and wicked doings of the rebel dissenters.

William Canynges, the builder of Redcliffe Church, was a merchant of Bristol, and five times mayor; afterwards, he was admitted to holy orders, and founded a college at Westbury, of which he was the dean for seven years: he died November 7, 1474. There are two monuments erected to his memory in Redcliffe Church, on one of which he is represented in his magisterial robes, and on the other he is habited as a priest.

The following anecdote is told of him by Rowley:—"King Henry VI. offered him the right of coining, which he refused: whereupon Galfudus Ocamlus, who was with Mayster Canynges and myself, said, 'Naie, bie St. Paul's Crosse, hadde I such an offre, I would coyne lead, and make ne law hyndrynge hinds taking it.'

'No doubt,' said Mayster Canynges; 'but youd dispende heaven to gette goulde, but I dispende goulde to gette heaven.'"

Compare 1 Tim. vi. 18, 19; Prov. xix. 17.)

The following are the concluding lines of his epitaph:

"What needs more words: y^e future world he sought,
And set y^e pomp and pride of this at nought:
Heaven was his aim, let heaven be still his station,
That leaves such work for others' imitation."

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

Eligible opportunity for a person desirous to take charge of a
FEMALE SEMINARY.

THE REV. MR. SMEDES being about to change his residence to a southern State, the Young Ladies' Seminary under the charge of Mrs. Smedes, at 168 Duane street, is to be disposed of. To a competent person this establishment offers the most flattering inducements. It has been in a flourishing condition for several years, enjoys a great reputation, and has a large number of scholars. The house is very large—contains twenty sleeping apartments, two parlors, a large school room in the rear, and is replete with great conveniences for a school or large boarding house. It will be let or leased for these purposes.

For terms apply to JOHN MISSING, 164 Duane st.,
Or WM. H. BELL, Counsellor at Law, 142 Fulton st.
March 5—3t

SCHOOL FOR YOUNG LADIES,
IN RALEIGH, N. C.

THE REV. ALDERT SMEDES, of the city of New York, proposes to open a School for Young Ladies, in Raleigh, North Carolina, on the 12th of May next.

It is designed to afford in this school the advantages enjoyed in the best Northern schools.

Mr. S. has rented for his institution the ample and commodious buildings recently in the possession of the Episcopal School of North Carolina.

Applications for admission to the institution, and for information as to terms, may be made till the 1st May, to the Right Rev. Bishop Ives, or the Rev. Dr. Mason, in Raleigh, and to the Rev. A. Smedes, in New York; and after the 1st of May, to the Rev. A. Smedes, at Raleigh.

*** The Southern Churchman, and Charleston Gospel Messenger, will please insert this notice till the 1st of May. Feb. 26—tM1.

THE REV. D. FRASER'S

CLASSICAL, Mathematical, and Commercial Academy, Twenty-fourth street, (near the Eighth Avenue.)

Terms may be known, by applying to the Principal at the Academy, from 9 o'clock, A. M., to 3, P. M.
Oct 22 tf

JUST PUBLISHED,
By J. A. Sparks, at the office of the Churchman,
111 Nassau street,
DR. HODGES' ESSAY
ON
THE CULTIVATION OF CHURCH MUSIC.
Price 18 cts.
Oct 2—tf.

CHEAP BOOKS.
J. A. SPARKS HAS FOR SALE,
At the Office of the Churchman, 111 Nassau-street,

PRAYER BOOKS, of various kinds and qualities.
Ditto, Rubricrated, in fine binding.
The Church Dictionary, by Rev. W. Stanton.
Plain Sermons, by Contributors to the Tracts for the Times, 2 vols. $1 75
Bishop Hobart's Works, 3 vols.
Bishop Seabury's Sermons.
Waddington's Church History.
Tracts for the Times, in 3 vols. No. 90, pp. 84
Weller Tracts.
Palmer's Church History.
Skinner's Truth and Order
Memoirs of Bishop White.
Christ our Example.
Wilmer's Manual.
Church do by Dr. Dorr.
Bishop White on Ordination.
Keith's Evidences of Prophecy.
How's Vindication.
Theology for the People, by Dr. Henshaw.
Bishop Wilson's Parochialia.
Eastburn's Lectures.
Thornton's Prayers.
Jenks' Devotions.
Archbishop Secker on the Catechism.
Dr. Wharton's Remains, &c. &c.

CHURCH MUSIC.
Morning Service—Te Deum and Jubilate in *A*, by Dr. Boyce, arranged for the Organ or Piano Forte, by Dr. Hodges.
The Music of the Church, a Collection of Chants and Tunes, by Rev. Dr. Wainwright.
The Church Choir, by Rev. J. Muenscher.
The Boston Handel and Haydn Society's Collection of Church Music.
The United States Psalmody, edited by Mr. S. B. Pond.
Chants of the Episcopal Church, by Darley & Standbridge.
Loud's Organ Study, a valuable work for those studying the Organ. September 25—tf

FOR SALE AT THIS OFFICE,
PLAIN SERMONS,

BY Contributors to the "Tracts for the Times," just published, in 2 vols.

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841.
Sept. 25—tf

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
September 11. tf

JUST RECEIVED, *at this office, and for sale*: Temple and the Country Parson
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By Rev. W. Stanton.
Family Prayers. By Bishop Brownell.
A few copies of *large* edition of the *Music of the Church*, with Psalms and Hymns annexed.
Fine Prayer Books, in various bindings.
J. A. SPARKS, 111 Nassau st., up stairs.
December 25. tf

THE TEMPLE AND COUNTRY PARSON.
BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion —*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of CHRIST. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.
December 18.

A TREATISE ON INFANT BAPTISM.

IN press and will shortly be published by J. A. SPARKS, at this office, A Treatise on Infant Baptism, by an unknown author. This work is highly commended by the venerable and Rt. Rev. Bishop Chase, and the Rev. Drs. Seabury and Shelton, who have examined it.
Feb. 19, 1842.

ON LAY BAPTISM.

RECENTLY published in one neat volume, 12mo., An Outline of the Argument against the Validity of Lay Baptism. By the Rev. John D. Ogilby, Professor of Ecclesiastical History in the General Theological Seminary of the Protestant Episcopal Church "One Lord, one Faith, one Baptism."
D. APPLETON & CO., Publishers,
Feb. 19. 200 Broadway.

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART Second of the above work, bound separate, containing a valuable collection of *Chants*. Just received and for sale at this office.
November 6.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

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